A TESTIMONIE

OF THE TRVE Church of God

CONFIRMED

AS WELL BY THE DOCTRINE AS LIVES OF SUNDRY HOLY MEN, BOTH PATRIARKES, AND PROPHETES, AND ALSO BY THE APOSTLES AND THEIR TRVE SVCCESSOVRS.

WHEREIN IS MANIFESTLY SHEWED HOW THAT GOD hath in all ages rayſed vp ſome, yea euen in moſt horrible darkeneſſe, which haue beene faithfull Stewards, and true diſpencers of his will, with a Catalogue of their names.

TRANSLATED OVT OF French by William Phiſton.

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TO THE WORTHIE, AND RIGHT WORSHIPFVLL

M. A. Nowell, Deane of *Paules.* William Phiſton wiſheth the enioying of all true felicitie

IF that *Philoſophie, which is but an obſcure and vnperfect knowledge of things naturall and morall, hath beene ſo highly eſteemed amongeſt the Paganes, not onely with thoſe nations which were holden for ciuil and beſt gouerned, but alſo with thoſe of the barbarous ſorte, like as witneſſeth Diogenes Laertius writing of the liues and ſentences of Philoſophers: that the Perſians had their Magi, the Babylonians & Aſſyrians their Chaldæi, the Indians their Gymnoſophiſtæ, the Gaules their Druidæ, whiche were alſo called* σεμνοθεοι, *&c. whome theſe nations honoured and held for their knowledge in great price, why ſhoulde not we much rather, who liue not onely vnder a verie temperate Climate, and are a nation, not onely accounted amongeſt thoſe which are called ciuill, but whereas Philoſophie (I meane not that of thinges naturall or morall, ſuch as was vſed and eſteemed among the heathen) but whereas the Chriſtian and verie true Philoſophie is profeſſed all abroade, and of ſome (I doubt not) imbraced, reuerently eſteeme the memorie of ſuch as bee or haue beene wiſe philoſophers and profounde expoſitours and inſtructers of the true deuine, and right ſpirituall and heauenly knowledge? which doctrine we ought withall earneſt diligence to ſeke, and with moſt ioyfull heartes to imbrace, chiefely for the excellencie thereof, which is exceeding all humane ſcience as far as the heauen is diſtant from the earth: and alſo in reſpecte of our owne benefite, becauſe it maketh vs partakers of the verie diuine and ſpirituall knowledge of Gods omnipotent goodneſſe, ſhewing vs the way to eternall felicitie, for which doctrine & ſpiritual philoſophie, & our profit receiued thereby, although we ought to attribute the whole and chiefeſt glo-*

rie and thankes vnto God alone, the onely author thereof, yet it will be profitable to register in perpetuall memorie the names of some godly setters foorth of the saide trueth, whose memoriall may serue to incite others to follow the like zeale & godly vertues, not that they shuld be estemed Gods, & to haue won heauen with their merites, after the iudgement of heathen infidels, nor yet to be prayed vnto, for as (Caluin truely reporteth) God alone will haue the seignieure, and will be exalted in his people, as indeed of right he is most worthie, in asmuch as he is the Lorde of all, and our onely benefactor and patrone. In consideration whereof I haue demed it not amisse (right worthie and worshipfull) to be cause of publishing this present discourse, partly to the end that such as haue not either monie at wil to buy it, or not sufficient laysure to reade ouer M. Foxe his booke of Martyres, & would willingly seek for the antiquitie of the same faith and religion that true Christians nowe holde and imbrace, may haue for a small price wherein to find the same somewhat effectually, and partly for that men may see howe that in other realmes, whereas great persecution and tyrannies haue beene begonne and cruelly executed, and especially in the countries of Allemaigne & France, yet vnto this day many do resist against (as their forefathers haue some in all ages done) & withstand the rage of Antichrist and his hirelings, & that notwithstanding the vprors caused in France of late yeares with the great effusion of bloud moued by Sathan against the flocke of Christ, besids the innumerable multitude of other valiant souldiars and professours of Christes trueth, some haue (maugre the beard of Gods enemies) published the worthie gestes of Gods true seruants through al ages, to the encouraging of their godly successours, & to the opprobrie & condemnation of the wicked: as may appeare by Iohn Cressin & others mētioned in this present discours. Which discourse I haue thought good to offer vnto your worshi, as to a true patron of godlines & vertue, beseching you to accept herein of my simple good will.

Tui obseruantiss. *W. Ph.*

SIMON DE VOYON

TO ALL THOSE THAT DESIRE TO BE OF THE SAME CHVRCH AND, TRVE RELIGION OF GOD THE which hath beene from the beginning of the world, and ſhall be for euermore, health and peace through our Lord Ieſus Chriſt.

ALbeit that many good and learned men haue made mention in their bookes of the doctors of the Church of God, yet I haue ben of this opinion, ỳ it will not be a thing vnprofitable at this preſent to publiſh vpõ the like matter this preſent diſcourſe, being collected out of diuerſe authours, and compiled in one: after the manner and faſhion that you ſee: deeming that it will be profitable to many who haue not leaſure at wil to read much, to ſee hereby & vnderſtand of a continuall order of good doctors whõ God hath rayſed vp from the beginning of the world vntil this preſent time, & how God hath euerlaſtingly collected for himſelfe a perpetuall Church, through the word of the goſpell, from this maſſe of ſinne, that is to ſay, of men: amongeſt whõ the goſpel which we heare at this preſent, hath at all times ſhinned in the middeſt of moſt thicke darkeneſſe.

And hereby we may ſee and vnderſtand, that there neuer hath ben any maner of religon, neither can be, which hath continued ſo long, and hath had ſuch efficacie and vertue, ſo continuall an order, ſuch and ſo wonderfull a doctrine conteined in the holy ſcriptures, as hath the Church

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of God had, the which, like as shall be shewed in the discourse following, God himself hath minded euer since the beginning of the worlde to teach & declare by the voice of his own son, after ẏ he hath sẽt his doctrin before by the ministerie of the holy fathers, Patriarches, Prophetes, Gouernours, Priestes, and Apostles: and lastly hath conserued the same by a singular grace and goodnesse vntil this present time, through faithfull Bishops and good pastours, and doctours of the Church of God being sent frõ time to time, and still placed in the roumes of others their predecessours, the which same shal be conserued also, & defended by a singular grace and goodnes of God, euen vnto the glorious comming of his sonne our lord Iesus Christ.

And thus, seing that God himselfe hath established and ordeined the ministery of his word, which we at this present do follow, we nede not to dout but that he doth and will alwaies mainteine the same, as may easily be vnderstoode by the effectes of all tymes. For although that the deuill in his enchantmentes hath at all times found out a rage more then horrible against the Church and faithfull doctours: like as here is manifested by Abel, who was slaine by Caine, being moued thereto by a deuilish enuie: by the persecution and oppression of the people of Israel, by the high prieste, who were slaine by Saule, by Isay and Ieremie, who were put to death: by the captiuitie of the people, when they were carried away into Babylon: likewise

by Iohn Baptiſt, by our Lord Ieſus Chriſt, and by the Apoſtles who haue beene cruelly ſlayne, and by ſo many millions of Martyrs: yet notwithſtãding ỹ Church hath continued through out all ages, and there haue beene alwayes doctours diuinely rayſed vp in the places of others, for to ſet vp agayne and to conſerue the light of the doctrine, to make it ſhine in the middeſt of thoſe peoples and Realmes that God woulde haue it. It hath then been alwayes conſerued and defended: for God is the protector and gardein thereof who maketh it to withſtande all ſuch aſſaultes. And for this cauſe Sathan in his illuſions of theſe times hath ſuggeſted and put in practyce the moſte cruell tormentes that coulde be deuiſed: but all in vaine. There haue beene kindled fires great and ſmall. There haue beene ſet vp alſo for the true Chriſtians Scaffoldes &c. ſome haue beene caſte into the bottomes of ponds and riuers: and to conclude, Sathan hath by ſword and force vſed all ſortes of moſt cruel violences, for to cauſe that ỹ holy ſeruice of God might be altogether extinct and buried, but he neuer coulde, neither euer ſhall be able to doe it. Wee muſte then conſider and vnderſtande, that true religion hath of GOD an efficacie and vertue more great and wonderfull then any thinge that can bee, or euer hath bene, ſeeing that ſo mightie an enemie as sathã, the prince of the children of this world, hath ſo often and ſtrongly beſieged it, and yet coulde neuer hinder, but that alwayes thorough the

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goodnes of God it shoulde be set vp.

Now to speak of other religions which haue beene, and be, what continuance haue they had? what stedfastnesse and assurance of the trueth haue beene founde in them? what number amongst so many as were professours of the same haue euer beene so steedfast in their religions, that they would euer suffer most cruell tortures therfore, like as haue done an infinite multitude for the assurance and steedfastnesse that they had in the trueth, which no man is able to number, by whome God woulde be glorified? So many and such manner of religions as haue ben haue they had euer such order, such a doctrine, which hath plainly shewed vnto them the truth of the being, of the first originall of things that haue bene since the beginning of the world, and of thinges that haue come to passe, and that bee daily accomplished, as God hath made his to vnderstande from time to time, first by visions and oracles, and since euen vntill this present time by his Prophetes and Apostles? Such and so manie religions which haue beene, howe coulde it euer be found in them, as may be founde in the true Church by the holy scriptures howe that the supernaturall, he who is euerlastingly, that is the Lorde Iehova, who of himselfe hath his being, and not of any others, and of him all thinges their beinges, hath by his eternall worde and spirite created all thinges, made and fashioned them, and by him, not by our owne force and vertue, wee haue such dignitie, and excel-

cellencie aboue all creatures of the earth, that we were made according to his owne image, which excellencie and our first perfection was loſt by our ingratitude in our firſt parentes: and that ſince that time we be and ſhall bee reſtored thereto againe in a more large perfection by the onely meanes of his onely ſonne, by which he hath made vs: and that for the manifeſtation of his ineſtimable goodneſſe and glorie, by the which he teacheth vs in his holy ſcriptures, and aſſureth vs by his ſpirite, that wee ſhall be euerlaſtingly taken vp to his glorie, foraſmuch as he is able to doe ſo, and will doe it. So many and ſuch ſundrie ſortes of religion as haue bene, had they euer yet ſince the beginning, of the world ſo continuall an order of good and faithfull doctors, who being inſpired with the ſpirit of god, haue conſtantly taught and mainteined againſt all the rage of the worlde the trueth of his holy doctrine, as hath the right religion of the proteſtants, which is the verie Chriſtianitie, done? Doth not GOD thereby and by ſundrie other meanes ſufficiently declare the vertue and efficacie of the miniſterie of his holy worde, and true religion, which he from time to time hath approued, for aſmuch as therein hee hath placed and ſet the true and pure infallible veritie, for to inſtructe and guide man euen vnto him who is the authour and creatour of all thinges.

Nowe ſeeing that we haue ſuch a founder of our religion, who giueth vs alſo grace to follow the ſame: let Sathan inuent as many meanes as

he will for to ouerthrow and extinguish it: Let him breath as many illusions and inchantmentes into the mindes of men as he can, for to perswade them, that this true religion which wee hold began but of late, and ỹ it shal soone decay againe &c. It is notwithstanding most euident that it hath bene euer since the beginning of the worlde, and that wee haue testimonie of him who hath established the same, and may surely repose our confidence in him, that like as hee hath ordeined, that whilest the sunne & Moone shall giue light to the earth, he will neuer faile to helpe and assiste his: and that finally we shall bee with our heade and Lorde Iesus Christ. And hereof we doe assure our selues, and doe feele of the same in our selues a certaintie proceeding of the spirite of God, that so it shall come to passe at the time which God hath ordained: neither is this religion that we holde false or wicked (as some yet say) inasmuch as it is grounded vpon ỹ pure word of God, according to the which we labour and are willing to serue God, without mingling therewith any thing imagined by our owne braine (like as we be slaundered to do) for to make a religion of our owne deuising. And therefore let such vnderstande that this our religion had not the first beginning at Luther or Iohn Hus, and that it was neuer hearde of before, as some falsely say, and that it shall not therefore long abide. For notwithstanding that thorough the great vngodlinesse and euill that hath beene and yet is amongst some men of the

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Church, and thorough the outrage of carnall affections, with careleſneſſe and not regarding the glorie of God or his trueth, yea through the verie contempt and falling away from God and all trueth, the doctrin which he had publiſhed & ſet forth before by his Prophetes and Apoſtles, and by his ſonne he hath ſuffered and bene willing that this true religion ſhould be by his moſt iuſt iudgement obſcured and hidden from men ſoas they might not diſcerne it according to any outwarde appearaunce, neither that it could bee redreſſed by the good doctours: yea the trueth was ſo darkened, that to the view and outward iudgement of the worldly there coulde be ſeene no tracke or ſteppe of God in the Church, and that according to worlde mens fantaſie, it ſeemed that God had forſaken his Church, and giuen it vtterly to the ſpoyle, ſeeing that all was turned to ydolatrie and ſuperſtition, which God in his word ſheweth, ẏ he miſliketh & moſt villy abhorreth, yet euen thē he had reſerued ſome in his Church, that had neuer bowed the knee before the idoll Baal, before this Antichriſt, for to conſent vnto, or beleeue his doctrine, being directly againſt the pure worde of God, as came to paſſe in the time of Elias when the confuſion and vngodlineſſe of the people was ſuch, that there was no ſemblance of the Church ſeene, in-in ſo much that this holy Prophete thought that all had beene vtterly giuen ouer vnto the worſhipping of images and to idolatrie: but he was deceiued: for God hath reſerued ſeauen thou-

ſandes, which neuer had bowed the knee vnto Baal. And in like manner, if after the time of the primitiue Church the like alſo proued, that for the wickedneſſe and vnthankfulneſſe of the people GOD ſuffered the like confuſion and idolatrie to raigne: yet we muſte vnderſtande, that foraſmuch as God is one and the ſelfe ſame God, aſwell nowe as he was in the time of the Apoſtles, that hee hath reſerued vnto himſelfe through all ages ſeauen thouſande (yea an infinite number) which neuer bowed their knees before this ſtately ydoll, before this man of ſinne this ſonne of perdition, who ſitteth in the temple of God. The faithfull, I ſay, haue not ſought for ſaluation in his doctrine: but rather forſaking and renouncing that, haue beene aſſured in their heart by the ſpirite of God, to obtaine redemption by the alone meane and merites of Ieſus Chriſt our onely ſauiour.

They therefore be of a wrong opinion, whiche iudge and eſteeme the Church of God according to their fantaſie, not to haue continued alwayes. If the doctours, who were verie godly and righteous, haue not wel diſcerned the miniſterie and true religion of his Church: and moreouer, if that this excellent Prophet, who was filled with the ſpirit of God ſo aboundantly, was ſo much deceiued when hee woulde according to humaine iudgement recken the people of GOD: what may wee thinke ſhal happen vnto vs, whoſe iudgement (for the moſte parte) is altogether vnperfecte. They are alſo de-

deceiued and doe fooliſhly and preſumptuouſly which iudge the number of the electe according to the capacitie of their ſenſes: for God hath a meane, to him nothing difficult, but to vs vnknowne, by the which he may conſerue his elect marueilouſly, then when all ſeemeth turned vpſide downe and ſpoyled. Well may the elect then be perſecuted, but neuer confounded, nor the Church extinct, inſomuch as it hath God for the founder and defendour, and the elect haue God the creatour of heauen and earth for their gardein and protector: like as he hath neuer fayled to helpe his at all ſeaſons with the aſſiſtance of his holy ſpirite making euen ſeene and knowne to the worlde his greate loue and care towarde them throughout all ages, as hath beene euidently ſeene. Let vs not doubt therefore of the trueth of him who hath promiſed to abide with vs vntill the ende of the worlde, of which his promiſe we ſee and feele daily effectes albeit ẏ we are vnworthie thereof. Thus much haue I thought good to ſpeake concerning the continuance of the true Church, whoſe founder is Chriſt. Nowe will I ſhew briefely the order of the diſcourſe following, which is this: That all the gouernement of the Church which hath beene from the beginning of the worlde vntill this preſent, is compriſed in fiue orders: the firſt of which contayneth the firſt fathers, to wit, from Adam, who was inſtructed by the ſon of God &c. The ſecond of the Patriarches, and beginneth at Abraham. The third of the Prophets,

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and beginneth at Samuel. The fourth the high prieſtes and gouernours, and beginneth at Ioſue otherwiſe called Ieſus, and at the conductour Zorobabell. The fift and laſt beginneth at Iohn Baptiſt and our Lorde Ieſus Chriſt, and at his Apoſtles and their diſciples, Biſhops & Paſtours that ſucceeded after them, and euen vnto the Biſhops whom God hath raiſed vp alſo in theſe laſt times, for the mainteinance of his Church, and for to correct the errours and abhominable traditions of men which doe infect the true and pure doctrin of God, the which he hath conſerued and will conſerue for euer, for the true inſtruction of his Church. For the which alſo O Lorde I beſeech thee, that thou wilt nowe dayly more and more ſende good and faithfull doctours, true ſetters foorth of thy worde thorough out all the realmes and prouinces, to the ruine and deſtruction of the kingdome of this man of ſinne, Antichriſt: and to the eſtabliſhing of the kingdome of thy ſonne Ieſus Chriſt our onely ſauiour and Lord. Amen.

A TESTIMONIE OF the true Church of God: Confirmed as wel by the doctrine as liues of sundrie holie men, both Patriarches and Prophets, and also by the Apostles and their true successours.

THE ARGVMENT.

Here is first declared, howe that man was created in all perfection of beautie, righteousnesse, and puritie, and that he hath despised the commaundement of God, and his trueth, through the persuasion of Sathan, to whome he with all his posteritie became seruant and slaue, and was spoyled both of his vnderstanding and al beatitude: and therefore he had neede to be instructed, to the end he might discerne, and be fully assured of the meane of his deliuerance and perfect restauration, the which the eternall sonne of God hath manifested vnto him, and hath vpholden perpetually his Church.

GOD, after that he had created Heauen and Earth, and all things comprehended in them, created last of all man, according to his owne semblance and likenesse, that is to say, wholy good, pure, full of perfection, without sinne, in all equitie of heart, of iustice and vnderstanding: and placed him with Eua his wife in earthly Paradise, for to liue there in a blessed estate. Then the occasiõ which might make them abide in this estate, was, that they should in humblenesse submit them selues daily before the maiestie of God, magnifying him with giuing of thankes, and that in them selues they should not seeke their owne proper glory: but

considering that all thinges procéded from aboue, they should therefore haue their affections fired on high, for to glorifie God alone, vnto whom al praise and glory is due.

But immediatly after, when they had cast the commaundement of God behinde their backes, and despised it, in eating (through the persuasion of the Serpent) of the fruit that was forbidden them, they lost then the whole dignitie and excellencie of their first creation, & were quite spoyled of ý great glory, wherewith they were before indowed, and were made seruants and bondslaues to him, who by subtil sleights and wiles had so intangled them, that he caused them to giue credite vnto him, and to withdrawe them cleane out of the way of al felicitie and trueth, and to fill them with all errours and wickednesse, that he might make them in all thinges and by all thinges like vnto him selfe, who in like sort through his ingratitude had fallen from all beatitude and goodnesse which GOD had first placed in him.

And thus God in the beginning hath made our first parents in all integritie of heart, in trueth, and righteousnesse, good, pure, and perfect. And the same diuell speaking by the mouth of the serpent, was in the beginning pure and good. For as Moses wrote (being inspired with the spirite of God) in the first chapter of Genesis, at the end of the chapter. GOD sawe all that he had made, and behold, it was excéeding good. And hereby we may sée and knowe, howe that this craftinesse and wickednesse in the serpent was not so created and made in him: and that the diuell of his maliciousnesse and subtiltie, vndertoke through deceits, full of lyes, to beguile and to allure vnto him Adam and Eua, as in the end he did in déede, through the iust iudgement of God. And that

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bicause they cleaued not fast to the cõmaundement of God, but rather were willing to sticke vnto the persuasion and counsel of sathan, who, for bicause he might put the same in effect, had power to make the serpent speake, one of the most craftiest beastes in the fieldes: not that he was such by his owne nature, but made such through the instigation of sathan: who not only had for that present time permission at the handes of God, so to frame his words in the mouth of this beast, but afterward vnto many other brute beasts, as the prophane histories do beare witnesse of such as haue spoken.

Wherevpon we haue to consider, that the diuell séeketh from time to time, by al meanes that he possibly can, for to beguile men, and to make them giue credit vnto lyes, wherein he taketh great pleasure, dimming al the eyes of their vnderstanding by certaine priuie and secrete meanes, that he may kéepe them still vnder his subiection and thraldome. Beholde here from whence do come so many false persuasions, so many vntrue and wicked thoughtes, ful of leasings, wherevnto men do more leane, then to the truth of God. Marke here the chiefest fountaine of all disorders and woes, which euer happened vnto the world: marke the way which our forefathers toke, by which they fell from that high degrée of felicitie, of peace, of rest, and of ioy: wherevnto they were first appointed by God, and by what meanes they with al their posteritie are falen, and are tumbled headlongs into this great disorder and confusion, in which we vntill this day sée our selues remaine, in as much as we followe after them the same counsell that they did.

Therefore, for as much as we knowe the fountaine or first originall of the maladie, why should we not labour to cure the same by contrarie reme-

dies: seeing that wickednesse hath begunne to take rote, we must followe the counsel and will of God, and not regard the persuasions of Sathan, but let vs forsake him with all his counsels and imaginations, and let vs go with prayers, fastings, and humble intreatings, to require at the handes of God, for his counsel, and that he would instruct vs according to his will, and that we may followe the same. And we may thus assure our selues, that we shall feele a wonderfull vnderstanding of the trueth of God, & of his good will, which he hath declared in the doctrine of his holy Prophetes and Apostles, of whome Sathan would that we should haue no knowledge, but rather that their memorie should be wholy extinguished, for as much as he seeth that in them is declared the way of equitie, the mediatour by whome we haue deliuerance out of the gulfe of all horrour and euill made manifest. The diuel nowe seeing him selfe to be depriued of this excellent glory of God, which shined very clearely in him at the beginning of his creation: he in likewise hath assayed from our first parents, to depriue vs eternally of this excellent glory and felicitie: wherevnto he seeth no meanes offered him by God, howe he may be any more restored.

But God, who had created mankinde, to the end he might be glorified thereby, was willing to redeeme him againe, although he was so alienated from him, he would not so confound, destroy, spoyle, and throwe him downe to hell, nor giue him so ouer wholy to the diuell, for to let him deale with him as him lusted: but through his most great goodnesse, mercy, and grace, he hath sustained and vpholden Adam and Eua, shewing vnto them, that he who is the enimie vnto all truth, iustice, and true felicitie, they shall haue once in their powers to bruse his

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head, albeit that in the mean time by his iuſt iudgement, he ſuffered and was willing that he ſhould ſting and afflict them with diuers aſſaultes.

Nowe, to the intent that Adam and Eua, ſhould be aſſured of their reſtauration, euen in like ſort as GOD by his diuine word and ſpirite, had created, made, and faſhioned all things in their being: ſo alſo by the ſame word God hath decréed, that the ſéede of the woman ſhould breake the head of the ſerpent, and by conſequence, ſhuld be deliuered vtterly from all his thraldome.

This word then being almightie, ſubſiſting in the eſſence of GOD from all eternitie, by which the worlde and all things had bene made, called vnto repentance Adam and Eua, giuing them time and leaſure to returne, & to reforme them ſelues againe vnto the obedience from which they had erred.

And thereby may we clearely vnderſtand, that it hath from the beginning of the world, inſtructed and taught Adam. For this word, the ſonne of GOD, which reproued Adam for his fault and offence, and which declared, that the ſtrength & force that was in the ſerpent, ſhould be broken: hath alſo taught and rebuked him for his miſdoing, letting him well vnderſtand how abhominable a thing ſinne is, and howe many miſchiefes it cauſeth, the death and euerlaſting participation in al ignominie and ſhame with this wicked & craftie wretch, that had brought him into ſuch ſlauerie vnto him ſelfe: & that through him ſelfe or any other creature, a full deliuerance from this ſubiection or perfect ſatiſfaction, for the abhominable ſinne that he had committed againſt God, could not be made, but by the onely meanes of this promiſe: by which alone Adam and Eua had knowledge that they were frely pardoned, without any mediation of their owne workes or merites.

And in all these thinges had they some sight and knowledge of, by the inspiration of the same spirite of him whose voyce they vnderstode: who, for as much as he would teach them, knewe also very wel, that all should be said in vaine, if they were not inspired with this spirite of knowledge and beléeuing. And thus this eternall word, the sonne of GOD, hath from the beginning taught the first mã Adam.

Whereby we must marke, that God hath continually assisted, and doth assist his Church, and instructeth it, and maintayneth it, and gouerneth it, as is euidently to be proued: and manifest experience declareth, that the Church and his doctrine could not haue had power to continue so long time against such horrible assaultes of sathan, of tyrants, and of wicked men, if the Church had not had these guarders and defenders. Which alwayes were accounted the Fathers and Patriarches, Abraham, Isaac, and Iacob: which Iacob being gouernour of the Church of GOD in his time, hath made plaine demonstration of the true Messias (so many times afore promised) to be his guarder. And therefore he saith in the 48. of Genesis, in the 16. verse. The Angel that hath guarded me from all euill, blesse these children. Thus we may sée in this place and in many others, how he calleth the Messias (that is to say, the sonne of God) Angel, calling him his guarder or kéeper, attributing vnto him the power and authoritie for to be able to blesse him. That which he vnderstode only of an Angel, he hath not so fully spoken, being as it were plucked back with the spirite of God, bicause he had attributed that vnto an Angel, which was due vnto God, vnto whom alone Iacob continually ascribed all power, blessing, honour, and glory, as vnto God alone it doth belong.

And in like sort, Esaie being moued by the same spirite

spirite that Iacob was, said in the 63. chapter, verse 9. The Angel of his face hath saued them, the same hath redæmed them, through his loue and mercy hath holden them vp, and exalted them continually.

Also, for to giue likewise to vnderstand, that in this diuine essence the holy spirite is resident, & that he wil alwayes thereby assist his Church, in the 59. chapter, verse 21. he saith. Behold mine aliance with them, saith the Lord. My spirite which is in thée, and my wordes that I haue put in thy mouth, shall not slide out of thy mouth, nor out of the mouth of thy sæde for euer. And infinite places be there, where is giuen to vnderstand, that God hath always assisted his Church, as wel by his holy spirit, as also promising all fauour, comfort, and blessing, by the mediation of him, through whom he had made all things, whome he had promised to send at his appointed time, to the end that by him he might purchase vnto him selfe a holy people, being by him sanctified, which should be cloathed with his holinesse, as he promised that all such shall be as do beléeue and put their trust in him, and that they shall remaine so eternally through him.

And for this purpose also, bicause it is not in our faculties and power to beléeue: he promised and doth promise (as hath bene afore declared in Esaye) the assistance of his spirite, without which ỹ preaching of the word is vnprofitable.

And thus we must vnderstand, that all the Fathers and Patriarches haue infallibly knowne and beléeued: who were instructed through visions or Oracles, and also were somwhat taught from hand to hande, as were consequently the true faithfull people their successors, hauing had (by the operation of Gods spirit) imprinted in their hearts such an assurance of doctrine: Neither is it to be doubted, but

that

God would haue his worde put in writ to helpe better the memory of men

that God hath alwayes ratified this holy instruction: the which for that it might the better continue in strength from age to age, & for to helpe better the memory of men, he hath willed to be put in writing by Moses, who was for to write these matters called & elected, and that he shuld set them forth before their eyes, like as he had vnderstood and truely knowen through the spirite of God, who created man in such puritie, and when man had sinned, called him to repentance, by this same word, by which he had made him, promising and assuring him of satisfaction for his sinne. And for this cause the auncient Doctours saide, that the sonne of God is called the word, for as much as it hath spoken to the Fathers. Beholde what Tertullian saith in his booke against the Iewes, in the first chapter. Then Iesus said vnto Cain: where is Abel thy brother? And Iræneus writing against heresies in the 14. chapter, saith: The sonne from the beginning, assisting and helping his handie worke, maketh manifest the father to all them that he will, and when he will, and how he will.

To conclude, we sée howe that from the beginning of the world, God by his sonne and spirit, was made knowne to the first man, giuing him vnderstanding of his good will, the which he made more and more to vnderstand and knowe thereof to all them of his Church, of the which Church ensued the chiefe and principall Doctours.

After that Adam had bene taught of the Sonne of God,

1 Adam was ordeined a Bishop and Doctor by the promise made of the séede of the woman, he hath instructed his posterity of al the articles of the

doctrine

doctrine of the time, that he liued in. He liued 930. yeares. And vndoubtedly Adam had good abilitie to teach what the excellency and worthines of man was before that he had transgressed, what sinne is, and how horrible a thing it is, and how greate the wrath of God is, how that his mercy is excellent, that he would by the meanes of his sonne redéeme mankind from eternal death, wherein it was plunged through their owne proper fault.

He then taught others, to the end that beeing warned by his example, they might take héede that they did not fal into sinne, and ý through faith they might lay holde vpon the promise made of the séede of the woman, by which séede mankinde being lost of it selfe, might be forthwith restored againe vnto life, vnto blessednes, & to euerlasting righteousnes.

From this Doctor all good sciences, and all humane wisedome is issued, as out of a fountaine: this is he that appointed names to all the beastes and birdes of the ayre, and to all liuing creatures in the fielde, & gaue them names agréeing to their nature.

With Adam was his Sonne.

2 Abel a true and faithfull seruitour in the Church offered vnto God of the first borne of his flockes. Gen. Chap. 4. vers. 4. This doth sufficiently declare, that father Adam instructed his sonnes in the true seruice of God.

But Caine was an hypocrite, presenting vnto God outwarde sacrifice, and nothing inwardly in spirite, wherin doth consist the true seruice of God, wherefore he displeased God so as he regarded not his oblations. Then Caine beeing inflamed with anger rose vp against his brother, and béeing led with a diuelish enuie slewe him.

In this place began the persecution of holy personages, and this is a dreadful shewe: for this murder happeneth for no other cause, then for the seruice of God, which when it is done purely, the deuil can in no wise abide it: and for this occasion he pricked Caine forward, to put his brother to death, to the end that by that meanes the word of God, and his pure doctrine might be extinguished.

And this déede sheweth sufficiently howe vehement the ire, anger and rage of this subtil Sathan is, howe great enuie it is that he hath borne to our first parents, so that Caine béeing moued by him, conceiued the same anger against his brother. Now here God giueth vs alwayes to note what care he hath of those that be his, which although he séemeth to giue ouer into the hands and will of the wicked, and that whilest there is no body bringeth euidence or accusations against the wicked for their misdealinges, yet he worketh, so that by one meane or other the reuenge of his seruants is wrought.

3 Seth was substituted in Abel his rome vnto the ministerie: and had a sonne, whom he called Enos, and then did men begin to cal vpon the name of the euerlasting. Whereby we haue to vnderstand that this word *D'innoquer*, to inuocate, or call vpon, doth comprehend all the true seruice of God.

Then is it very true that God was before that time called vpon, honored, and serued: but the true religion went to wracke through the Cainish Church, and there was then no more any semblance of the true Church, the which was redressed in the time of Enos.

Seth was borne in the yeare of Adam, and Eue 130. And liued with Adam his father 800. yeares, and Seth liued 912. yeares. Gene. 5.

4 Enos was borne in the yeare of his Father

Seth

Seth 105. He liued 905. yeares. Adam his grandfather liued with him 695. yeares. Cainan was borne in the yeare of Enos 90. He liued 910. yeares: and Adam liued with him. 605. yeares.

Malalehel was borne in the yeare of Cainan or Kenan 70. He liued 895. yeares, and Adam with him 535. yeares.

Jared was borne in the yeare of Malalehel 65. He liued 962. yeares. And Adam with him. 470. yeares.

5 Henoch was borne in the yeare of Jared 162. He liued 365. yeares, and was transported by God, out of this miserable life to an euerlasting life. God would that ỹ faithful should learne hereby to waite for another life, whereunto they shal be translated.

The scriptures do beare witnesse, that this man was one of the most exellent Doctors of the Church amongst the fathers, and that he published with great feruencie, a farre of, the promise of the sede of the woman, and that he sustained great combats against the mischieuous doctrine of the Cainishe Church, and against the superstitions and idolatries then vsed: in as much as they doe giue him great praise, and do beare of him one excellent testimony aboue others the fathers, where as it is said: he walked before God, and was no more seene.

Likewise the Epistle of Saint Jude doth shewe well, with what vehement zeale and ardent affection, he exhorted men in his time vnto repentaunce, and reproued the sinnes of the wicked: for marke what S. Jude saith, Enoch ỹ seuenth man after Adam, prophecied two yeares, saying: Beholde the Lord wil come with his Saints, which are by millions, to execute iudgement vpon al men and to reproue all the vngodly for all the workes of wickednesse that they haue wrought vnfaithfully, and for

all the filthy wordes that the vnbeléeuing sinners haue vttered forth against God. Adam liued with this Henoch.308.yeares.

6 Mathusalem was borne in the yeare of Henoch his father 65. He liued 969.yeres. There was no man that liued so long as he, since the creation of the world. He dyed in ỹ yere of the vniuersal floud. Adam liued with him 243.yeres.

7 Lamech was borne in the yeare of Mathusalem 187.Gen.5. He liued 777.yeares. Adam liued with him 55.yeares.

These before named, great and excellent personages, were in the time of Adam, and helped him in the workes of the Church, and to set forth and publish the doctrine of the promise made of the séede of the woman, and to instruct the true seruants of God. Thus Adam gouerned the Church of God together with his newe workfellowes, the space of 930.yeares.

After them succeeded in the gouernement of the Church.

8 Noe was borne in the yeare of his father Lamech 182.Gen.5. This man ought of right to be named amongst the principall Doctours and Bishops of the Church of God. It is easie to be considered, what disdaine, what iniuries and persecutions he hath abidden for to maintaine the doctrine of God: for at that time men did greatly begin to be multiplyed vpon earth, and to ware froward, and to excel in all manner of sinnes and iniquities. And as it is saide in Genesis chap.6.vers.5. That God sawe the malice of man, that it was very great vpon earth, and that al the imaginations of his heart was at al times none other but euill.

By this thē is declared, that they liued dissolutely in dishonest manners, in despising the worde of God and his seruice, applying themselues vnto leacherie, adulterie, and tyrannie, and to all sortes of wickednesse.

For this cause did the Lorde God threaten the world, and purposed to confound and destroy it by a deluge of waters. And one hundreth yeres before this thing came to passe, Noe preached vnto them, to the end that they might conuert and be saued. Nowe when Noe with his wife, and his thrée sonnes, Sem, Cham, and Japhet, and their wiues were entred (as God had cōmanded them) into the Arke, with some of al sortes of liuing creatures, the inundation or floud came and slue, and destroyed the residue, both of men and beastes. And there were after the creation of the world vntill the floud, one thousand fiue hundred fiftie and fiue yeares.

What man is there able to expresse the bitter dolours that this good and mightie personage hath endured, when he sawe before his eyes all mankind to perish through the deluge of waters, and howe that onely he with a fewe moe was saued, and further after that this so horrible and dreadfull a punishment, men forgetting all the euils that were passed, fell againe into all impietie, and into all maner of mischieses and abhominable beastlines: For he liued after the floud 350. yeares. Thus we may sée that these Fathers were greatly martyred, and haue suffered grieuous torments, through the impietie of the wicked.

9 Sem was borne in the yeare of Noe his father 500. Like as Noe was a true Doctour of the Church of God: so there is no doubt, but that Sem his sonne was also a true Doctour in his rome: for that he had instructed his children in the true doc-

trine of God, of the promise already made (from the beginning of the world) concerning the Messias to come. And moreouer, he hath bene able to declare also that which he had séene before his eyes, to wit, the iust iudgementes that God had wrought vpon the whole face of the earth, washing men from their horrible and abhomible sinnes, the which they had vnreasonably committed. He also was able to shew forth the great goodnesse and mercy of God, in that he would not that all mankinde should be drowned and destroyed. All the time that Sem liued, was 600. yeares. Gen. 11.

10 Arpharad was borne the second yeare after the floud, in the yeare of his father Sem 100. Gen. 11. He liued 438. yeares.

Sale was borne in the yeare of his father Arpharad 35. He liued 433. yeares. Gen. 11.

Heber was borne in the yere of his father Sale 30. Gen. 11. He liued 464. yeares.

Phaleg was borne in the yere of his father Heber 34. He liued 239. yeares.

Reu was borne in the yeare of his father Phaleg 30. He liued 302. yeares.

Sarug was borne in the yeare of his father Reu 30. He liued 230. yeares.

Nachor was borne in the yeare of his father Sarug 30. He liued 148. yeares.

Thare was borne in the yeare of his father Nachor 29. And when he was seuentie yeares olde, he begat Abraham. He liued 205. yeares. Gen. 11. 32.

Nowe these be here recited by Moses, as being the chiefest of those that were in their time, whereas we may vnderstand, that although ỳ world was filled with all impietie: yet notwithstanding, God still hath wonderfully conserued some ỳ haue kept the instruction of the true heauenly doctrine, to the

end

end that the Church, and the promise made thereto should not be wholy extinguished: which doctrine was also immediately renued vnto Abraham their successour.

This is the first order of the Doctours of the Church of God, that is to say, of the Fathers, whose gouernement endured about ỹ space of 2023. yeres.

The second order of the gouernours of the Church of God, is of the Patriarches.

11 Abraham was borne in the yeare of his father Thare 70. Gen. 11. He went from his countrie and from his kinsfolke in the yeare after the floud 367. and in the yeare of the world 2023. He with his posteritie bare rule and gouerned the Church.

In his time was the promise of the séede of the woman renued, which is the redéemer and deliuerer of mankinde, and it was declared by manifest promises, that this deliuerer or redéemer ought to be loked for of his posteritie.

Furthermore, Abraham being of the age of 99. yeares, Gen. 17. receiued Circumcision, the signe of the aliance betwixt God and him: which signe representeth to the Church two things, to wit, that al what so euer is of man is vicious, and must be cut away: and that saluation must procéede from the rote of Abraham. He liued 175. yeares. Gen. 25.

Isaac was borne in the yeare of Abraham his father 100. Gen. 21. of whose séede is borne our Lord Jesus Christ. Isaac liued 180. yeares.

12 Jacob was borne when his father was 60. yeares of age, Gen. 25. This man was a Prophete of the Church of GOD, and he toke that heauenly doctrine from his predecessors, and of his father Isaac.

saac: at whose handes also he obtained the blessing of God: he was surnamed Israel, Gen. 32. And for this cause they that descended of him, were called the people of Israel.

Jacob being 130. yeares olde went downe into Egypt, Gen. 47. whereas he might teach the true doctrine of God. He liued 147. yeares.

After this, the twelue Patriarches with their children and successors gouerned the church of God in Egypt, by the space of 215. yeares. Leui was borne but a few yeares before Joseph. He liued 137. yeares. After his death the children of Israel were in Egypt 121. yeares. And after the death of Leui vntill the nativitie of Moses, was 41. yeares. In which time Cahat the sonne of Leui, and Amram the sonne of Cahat, and father of Moses, did gouerne the Church.

Amram the father of Moses.

13 Under the guyding of Moses the sonne of Amram, of the house of Leui, ỹ people was brought out of Egypt. Exod. 12.

Then was the Lawe giuen & published diuinely, great miracles wrought, yea such, as the like had not bene séene nor heard of before amongst ỹ people.

The lawes also of ceremonies were giuen them by God, by the hand of Moses: so were all sortes of oblations, sacrifices, and burnt offerings.

Whereby is to note, that the Ceremonies appointed by God to the Fathers, were as a preaching and secret kinde of doctrine, for to instruct them into what condemnation they were fallen by reason of their sinne, and howe that there was no hope of deliuerance and blessing, except they had alwayes in their heartes a certaine regarde vnto the mercy of GOD, declared in the promise of the séede of the woman, promised aforetime to the first parentes, and shortly after renued to the Fathers their successors,

cessors, that by the saide séede all the nations of the earth shall be blessed, as it is written in the 12. chap. of Genesis. And thus the mercy of God was more and more manifested vnto them, by meane of the Messias, whose office was figured and representeth in the saide ceremonies, with the whole mysterie of our redemption. Moses then with his brother Aaron, who was older then he, gouerned ỹ Church. And God in many sortes and by diuers meanes, declared howe greatly he liked the ministerie & charge to them committed. For as it is written in the 16. chapter of Numbers, After that Corah, Dathan, & Abiron, and 250. men of the children of Israel, had murmured against Moses, refusing to be gouerned by him, they were all swallowed vp quicke.

Likewise the people beginning to murmur against Moses and Aaron, as though they had bene cause of the punishment sent vpon them. GOD reuenged the outragious grudging of them by fire sent from heauen, wherewith a great number were deuoured, to wit, aboue fouretéene thousand.

This is an example worthie to be remembred, of the wrath of GOD against rebels and seditious persons, which enuyed and grudged at, not so much Gods seruants, as against God him selfe.

Aaron liued 123. yeares, and Moses 120. yeares: he (being inspired by the spirite of God) composed fiue Bookes, the which be called vntil this day, The fiue Bookes of Moses.

14 Iosue was borne in the yeare of Moses his age 42. He liued 110. yeares, and after the death of Moses he was ordained guide of the people, through whose conduct they entred into the land of Canaan, the inhabitants whereof he vanquished and put to foyle: and lastly, he deuided the lande amongest the tribes of Israel. He gouerned ỹ people by the space

hath heard, neither could the vnderstanding of man at any time comprehend: to wit, the full possession and enioying of glory in the triumphant kingdome of our Lord Jesus, the euerlasting Priest and King, of whome may be seene in his Psalmes many good and excellent prophecies.

Vnder this King and Prophet, as well the ecclesiasticall gouernement as the ciuill, was most worthily guided and ordered.

Loe, those that were with him, committed and deputed for the gouernance Ecclesiasticall, were these, to wit, the Prophetes, Nathan and Gad, and the high Priest Sadoc and Abimelech, with them a great companie of holy and wise personages, of whome is witnessed in the bookes of the Psalmes, as Asaph the sonne of Chore, Yaman, Ethan and others.

19 Salomon the sonne of Dauid succéded his father: by whome he had left him a great deale of costly stuffe, wherewith he beganne to build (in the fourth yeare of his reigne) a Temple for the Lorde, the which in seuen yeares after was finished. He wrote the bookes of the Prouerbes, of Ecclesiastes, and the booke called Cantica canticorum: he kept the gouernement by the space of 40. yeares: lastly, the kingdome was deuided and brought to confusion, bicause of his adulteries and such other wickednes.

Then, albeit that the true doctrine of God and his right seruice were darkened and polluted, and that abhominable idolatries were brought in by Salomon, being nowe olde, and corrupted through the entisements of women, which abhominations were afterward maintained also and augmented by the wicked and vnfaithfull Kinges of Israel, as Jeroboam, Nadab, Baasa, Ella, Simri, Amri and Achab: and furthermore by the wicked Kinges of

Juda,

Juda,as,Roboam and Abias: yet notwithstanding the Lord did not suffer his Church to be vnprouided for : for he rayled vp still some good men, as in the kingdome of Roboam was the Prophet Semeia, who instructed both him and the Princes of Juda of the will of the Lord. The Prophet Ado was also in that time.1.Kings.12. 2.Chron.12.

Jeroboam offering sacrifice vnto the golden Calues.1.Kings 13. Was reproued by the prophet Jadi,of whome is made mention. 2.Chron.9.chap. vers. 29. In the same time was also the prophet Ahias,who speaking vnto the wife of Jeroboam,told her that the king her husband did prouoke the Lord vnto anger with his idolatries : he shewed also of the vengeance that would light vpon him for his sinnes.1.Kings 14.

Azarias the prophet exhorted Asa the king of Juda to put idolatrie away out of his realme:which thing the king did in déede.2.Chron.15.Hanani séeing this, reproued the saide Asa, for bicause he did put his trust in the King of Syria, and not in God. 2.Chron.16.

Jehu the prophet,by the word of the Lord,threatened Baasa the king of Israel, bicause he walked in the way of Jeroboam,causing the people to sinne. 1.Kings 16. To conclude,other good prophets were raised vp by GOD, for to conserue and mainteine his true seruice, for to rebuke also the Kings and people for their idolatries and abhominable misdoings: as were Elie the Thesbite, and Josue the sonne of Nun, of whom mention is made in the fift booke of Kings,chap.16.at the end of the chapter.

20 Elie the Thesbite was in the time of Achab the King of Israel,and was diuinely raised vp for to purge againe the doctrine: and to kindle againe the light thereof. This man sustained terrible combats

and battels against king Achab, a man full of hypocrisie and vnfaithfulnesse, and against the cruell Quéene Iezabel, and against the priestes of Baal.

He wrought great myracles: he through his prayers shut vp and opened againe the heauens: he also raysed againe men from death: and lastly, after that he had gouerned the Church more then 40. yeares, and had sustained many and great dangers, was diuinely caried vp into heauen with a whirlewinde.

This nowe was done in the middle age of the world: for Elias was raised vp when the world had continued 3000. yeares after the creation.

By this God would haue vs to vnderstande, that he hath reserued an other life for his faithfull seruants, wherevnto they must be translated.

21 Eliseus was substituted in the rome of Elias, who sustained great and maruellous dangers, & wrought myracles, discouered the ambushments of the king of Syria. 2. Kings 6. Hauing gouerned ỹ Church almost 70. yeares. He dyed in the time of Ioas king of Israel.

The prophetes of his time were Micheas, which was before him, whose prophecie we haue amongst vs vntill this present time, after him was Zacharie the sonne of Ioiada the priest, in the time of king Ioas.

22 Isaias or Esay succéeded immediatly after, who beganne to prophecie in the dayes of Ozias, Ioathan, Achas, and Ezechias, teaching purely the trueth of God, with admonitions, reprowfes, threatnings, consolations: applying the doctrine, as a soueraine medicine, according as he sawe the people haue néede.

He set forth faithfully many good prophecies and reuelations, which he had receiued of God, concerning

ning the promise of Christ, his office and kingdome the fauour of the Lord toward his Church, the calling of the Gentiles, and the felowship of them with the Iewes, like as is sufficiently set forth and declared in his booke, the which is a collection extracted of the Sermons that he made vnto the people: euen as be the bookes of the other prophets: for the custome was amongest the prophets, after that they had expounded and declared vnto the people the doctrine and will of God, to compile a briefe summarie of their preachings, and to set them vp on the gates, which were afterward laide vp, and reserued for a perpetuall memorie, like as may be gathered out of the second chapter of Abacuc, and out of the eight of his booke.

The boke of the prophets briefe collections or Summaries taken out of the Sermons y^t were made vnto ye people.

Thus the Lorde, (through his prouidence) hath conserued in his Church, by the meanes of his ministers of the Temple, the doctrine that at appointed times was put in the mouthes of his prophetes, to the intent, that as he hath alwaies bene and is alwayes one and the very same God, alwaies one and the same spirit, constant and vnchangeable: so one and the very same doctrine being pure and stedfast, should continue in his Church for euer.

The prophetes which were in his time, are Ionas, Amos, Micheas, Osée. Nowe Esay, after that he had done great things, he gouerned the Church about 80. yeres. In his time the kingdom of Israell was destroyed, bicause of the vngodlinesse, & they were caried away captiue by Salmanazar king of Assyria. It is found by writings, that the king Manasses caused Esay to be cut asunder in ỹ middest.

23 Ieremie, endued with the spirite of God for to prophecie, beginning, by ỹ commandement of the Lord, in the 13. yeare of Iosias, continued ten yeres vnder his reigne: afterward he abode three monthes

vnder

vnder Joachaz, 11. yeres vnder Eliacim surnamed Joacim, other thrée monethes vnder Joacim, and lastly vnder Zedekias 11. yeares, euen vntill the carying away vnto Babylon, and the deliuerance of him 70. yeares after.

He also foreshewed the destruction and ouerthrowe of many kingdomes and nations, and howe they should be brought vnder the power and obedience of the Babylonians: and finally, he foretolde of the decay and bringing to confusion of proud Babylon, with all the tyrannie there vsed: and that this should by brought to passe by the handes of the Medes, and of the Persians their neare neighbors.

Moreouer, the saide prophet vsed very good exhortations and instructions amongest the people, in setting before their eyes the threatenings of the Lorde, and the execution of his iustice which drewe neare, bicause of the obstinacie and stubbornesse in their iniquitie, he ministred also cõsolation, in shewing their deliuerance and comfort that the Lorde would send them after their afflictions, and this did he for to strengthen the faith and confidence of the faithfull, the which he sent principally vnto Christe, as vnto the fountaine of all deliuerance, and to the felicitie of his kingdome and comming, of whom he also made mention in many places of his booke.

He gouerned the Church more then 40. yeares, and liued after the desolation of Jerusalem. He then seeing this desolation, and abiding many troubles and persecutions: he had foretolde thereof, and afterward sawe it with great anguish of heart, when he was olde. He was led away into Egypt, wheras he rebuked boldly the people and their principal gouernours. He was afterward stoned by Mahaphnes, and died.

The prophets that were in his time, were, Sophonie,

phonie, Abacuc, Abdias.

24 Daniel being but young, was in the time when Jeremie was olde, and was instructed vnder him. He was caried away to Babylon with ỹ king Joacim in the third yeare of his reigne, and in the yeare since the creation of the world, 3344.

The Lorde who had defended him from danger, willing to haue him serue for ỹ profit of his Church, adorned him with many graces and excellent gifts, and amongst other giftes, with the spirit of prophecie, as appeareth by that that is contained in his booke, whereas he declareth the reuelations which he had receiued of GOD, touching the estate of the world vnder the foure Monarchies, vntill the end thereof. He foreshewed also the time of Christes cõming, the excellencie of his kingdome, the power giuen vnto Antichrist for to annoy the faithfull children of GOD, and the time howe long this power shall continue: lastly, the iudgement that shal be executed by Christ, a King triumphant for the exaltation and glory of his faithfull seruants, and for the ruine and destruction of the wicked.

Now, after that this Daniel had wrought great things in Babylon, as well concerning the order of the Church, as the ciuill policie and gouernement, and hauing giuen a great light to the true doctrine of God amongest his people. He gouerned about 90. yeares.

25 Ezechiel beganne to prophecie in the time of king Joacim surnamed Jechonias, shewing him the danger that he was in, in declaring to him that which the Lorde had determined to doe, concerning the destruction and ruine of Jerusalem, bicause of the sinnes of the people, that had prouoked the wrath and iudgement of GOD against the same citie, the which Nabuchodonozor the king of Babylon did at

that time besiege: and forced the people afterwards to yelde them selues captiues.

He foretolde also and declared, what was to come, as well to the Iewes as to other nations thereaboutes.

26 Osée the sonne of Beeri beganne to prophecie in the times of Ozias, Ioas, Achas, kings of Iuda, and in the time of Ieroboam the sonne of Ioas king of Israel: and as a true prophete, he shewed vnto his people (which was the kingdome of the ten tribes) their sinnes and iniquities, and he reproued them euery one of their execrable idolatrie, wherby they heaped vp against them selues the wrath and vengeance of God, shewing vnto them that the rod of his iustice was stretched out against them, and exhorting them to repentance and a true conuersiõ. He foretolde them of their captiuitie into Assyria. Afterward he added a consolation for the faithfull, assuring them of their deliuerance, by the meane of the deliuerer promised by ỹ Lord vnto his Church.

27 Of Joel, the Hebrues be vncertaine in what time he was a prophet. Some iudge that he was in the time of Manasses. But we neede not be so curious in seeking out that matter: for if it had bene so necessarie, it should not haue bene omitted by the holy Ghost, which inspired this prophet to exhort the people vnto a conuersion and true repentance, and incited them to haue recourse to the grace and mercy of God, in contemplation of the only bountie and frée liberalitie, grounded vpon the Messias and true annoynted of the Lorde, of whose kingdome he made demonstratiõ) with the excellent riches thereof, which bee the giftes and graces of the spirite of god, the which he hath foreshewed that they must be bestowed and distributed vnto faithful seruants, whom God shal haue appointed for the dispensation

of

of the ministery of the saide kingdome, as S. Peter expoundeth, Actes 2.

28 Amos being a shepheard and a simple man, was wonderfully instructed by the Lorde, and moued by his spirit in the time of Ozias king of Juda, and of Jeroboam the sonne of Joas king of Israel. He declared and shewed vnto the Church of GOD, the mysteries touching the displaying of sinnes, an exhortation to repent and amend, and a sure hope of saluation by the meane of the Messias, whose comming and kingdome he spake of before.

He prophecied first against the vnfaithfull nations which dwelt neare to the people of Israel: afterward against the kingdome of Israel: to wit, of the tenne tribes, and then consequently against the kingdome of Juda, and the Temple of the Lorde, foretelling of the afflictions that would happen vnto them, bicause of their iniquities.

29 Of Addias the prophet, some do iudge that it was he, who in the time of the persecution caused by Achab & Jezabel, did hide in a caue an hundred prophets. 1. Kings 18.3. Others thinke that he was an Idumean, and that he gaue wholy him self vnto the Lord in receiuing his lawe.

In this matter we neede not be greatly scrupulous: but rather in the doctrine and prophecie that he had receiued of the holy Ghost, the which in as much as he in his booke threateneth the Idumeans, doth teach vs of the vengeance and iudgements of God against the aduersaries of his Church, and of the deliuerance and conseruation therof, of ỹ which he prophecied, and of the kingdome of Christ.

30 In Jonas may be seene the doctrine set forth in the Church, concerning the death and resurrection of Christe, and the publishing of the Gospel, the which must be wrought among the Gentiles after

the saide resurrection: euen as Jonas shewed and declared after that he came out of the whales belly, publishing the word of ỹ Lord in Niniuie, the chiefe citie of the Monarchie of the Assyrians.

And like as Jonas profiting not amongest his owne people, was sent vnto strangers and Infidels (the people of Israel continuing blinde) so the Lord hath transported his Gospell from his owne peculiar people, who contemned it, and hath giuen it to the Gentiles, leauing that people in blindnesse and obstinacie, bicause of their contempt.

It appeareth by that which is written in the first of the Kings 14.15. what Jonas was, and in what time he prophecied, to wit, in the time of Jeroboam, the sonne of Joas king of Israel, in whose time were Osee, Amos, Joel, in Israel: and Isaie in Juda. So as he hath set forth before other prophecies, the which be not manifested: and that which we haue in his booke amongst the prophecies, is only kept still for the profite & edifying of the Church.

31 The prophet Micheas beganne to prophecie in the time of Joathan, Achaz, and Ezechias, kings of Juda. The which prophete was an instrument of the spirit of God, like as were also the other prophets, for to reproue the people of their sinnes, and to exhort them vnto repentance, and for the consolation of the faithful that were astonied at the iudgment of God.

Micheas the prophet applyed his prophecie vnto the two kingdomes of his people, foretelling the destructiõ both of the one & also of the other, bicause of their iniquities, and especially for their idolatrie.

He reproued the crueltie of the people, the tyrannie of princes, and of the great men, and the abuses of false prophets. He published before hand a very good and manifest prophecie touching the comming

of

of Chriſte, his kingdome, and the happineſſe of his Church.

This Micheas is not he of whome mention is made 2. Kings 22. which was in the time of Achab king of Iſrael, and Ioſaphat king of Iuda.

32 Of the prophet Nahum, there is no certaintie in what time he was: ſome ſuppoſe that he was in the time of Manaſſes king of Iuda. The doctrine that he publiſhed in his time by the inſpiration of the holy Ghoſt, containeth, that the Lord did pardon the people of Niniuie, when they by repentance cõuerted at the preaching of Ionas: but they returned againe afterward to their vomit, prouoking the wrath of God againſt them bicauſe of their ſinnes. Wherefore the Lord hath deſtroyed both that citie, and all the whole Empire of the Aſſyrians (whereof Niniuie was the chiefeſt citie) and this was done by the handes of Nabuchodonozor king of Babylon. Of which deſtruction and ruine was made the prophecie of Nahum, inſtructing the Church thereby, for as much as he ſhewed that the prouidence of the Lorde is extended ouer all realmes and ſeigniories: and that he is a iuſt iudge, bringing all men to the ballance of iuſtice.

33 Abacuc being amazed at that which the moſt holy and faithfull ſeruants of God haue bene ſometimes: that is to ſay, bicauſe they ſawe the wicked and vngodly flouriſh in this world in all ioy and proſperitie. And on the contrarie part, the innocent to be abuſed by them, and to endure all kinde of miſerie: as though God ſuffering it to be ſo, had taken pleaſure in iniquitie.

Nowe Habacuc being in this diſmay, receiued a reuelation by the ſecret iudgement of God through a viſion: in which was repreſented to him the exaltation and magnificence of the Monarchie of the

Babylonians to come, and the captiuitie of his people vnder their yoke: but so that in the end the elect should be oppressed, and all the vngodly destroyed. On the contrarie part, those which had bene iust and righteous, should be deliuered & comforted. Which thing is intreated of in the prophecie of his booke of the destruction of Babylon and of their Monarchie, in the deliuerance of the people out of captiuitie, when they should returne againe into the lande of their rest. It is vncertaine in what time this prophet was, like as it is of Nahum.

34 Sophonie before seeing the arme of the Lord stretched out, & his wrath ready bent against Iuda, bicause of their sinnes, declared vnto them their iudgement and condemnation, the destruction of the citie, and of the kingdome, and of the transmigratiõ of the people into Babylon. Wherefore he exhorted them vnto repentance and amendment of life, and comforted the faithfull by a certaine hope of their deliuerance, declaring and setting forth vnto them the great mercy and louing kindenesse, which the Lord vsed toward his Church, by frée remission of sinnes in Iesus Christ, who (he saide) was sitting in the middest thereof, for to be the protectour and defendour against ruine and destruction, and against the persecutours and aduersaries thereof, of which he prophecied especially against the Philistines, the Moabites, Ammonites, Ethiopians and Assyrians.

He prophecied in the time of Iosias when Jeremie prophecied publiquely, and in the synagogues and assemblies.

35 In the second yeare of king Darius, the prophet Agge, moued by the spirite of the Lord, rose vp and willed the people for to take in hand againe and go forward with the worke of the Temple, rebuking them for their negligence, and bicause that they

they had no more regard to the worke and seruice of God, whereby they prouoked his anger, and therefore were compelled to suffer great euills and mishappes, of which mention is made in his first chapter. He prophecied also of the comming of Christe, vnder the person of Zorobabel, and of the calling of the Gentiles.

36 Zacharie was in the same time that Agge was, as it is written in the first of Esdras, and he vsed the very same argument in his booke, that he did, in exhorting and persuading the people, being at that time returned from captiuitie, for to reedifie and builde vp againe that that the enimies had destroyed: but Agge incited them more to the building againe of the Temple, and Zacharie of the citie, whose prophecie may be seene more largely in his booke: By which he teacheth vs vnder the name of earthly Ierusalem (which was a figure of the Church of the Lord, and his people) what diligence the Pastours, Ministers, Maisters, and Architectes of this building ought to vse and bestowe to the edifying of this citie, which is a permanent citie, holy, and peaceable, scituated and founded vpon a sure rocke which no force can preuaile against.

He foreshewed also the restoring againe of this citie, which should happen by the handes of the Apostles, the aboundance of riches, and the great spirituall and euerlasting treasures thereof: the comming of Christ, and the mysteries of his kingdome, vnder the name of Zorobabel and of Iosue the high priest for that time.

Also of the comming of Antichrist the aduersarie of the Church, and of the last iudgement which shall be executed by Christe against the enimies and persecutours of his Church, to the ioy and perpetuall consolation of the faithfull.

37 Of

37 Of the prophets among the Iewes, Malachie was the last of all before the comming of our Lord Iesus Christ. And as Aggæ had persuaded the people to the building againe of the Temple, and Zacharias to the building of the citie: so did Malachie applye his doctrine to the restauration of the priestes office, he reproued the faultes and iniquities of the high priestes, and to set forth an instruction for to leade the people vnto the pure & true high priest, only pleasing to the lord, & who alone is fit to make intercession for his people, to wit, Iesus Christe, whose comming he foreshewed in his Church, with aboundance of treasures, ioy and felicitie, and he saide that this his comming should be signified by his Yeralt and forerunner, who should come in the vertue and spirit of Elias.

This nowe is the thirde order of the Doctours of the Church of the faithfull, that is to say, of the Prophetes: whose gouernement endured about 600. yeares.

The gouernours and high prieſtes be in the fourth rable and order of the Doctours of the Church of God, after the returne from the captiuitie of Babylon, euen vntill Iesus Christe the sonne of God, which is the true king and euerlasting high priest of the people of God.

38 Mardocheus, who yelded him selfe captiue vnto Babylon with the king Iechonias: he was exalted vnto dignitie in the 12. yeare of king Assuerus, which was in the yeare after the creation of the world 3453. as Philo reciteth. Mardocheus liued 197. yeares.

39 Iosue or Iesus, who returned againe into Iewrie

Iewrie with the conductor Zorobabel 536. yeares before the Natiuitie of our Lorde Iesus Christe, he gouerned in the rome of an high priest 36. yeares. Philo thinketh that it is he that compiled the boke of Judith.

40 Joachim succéded his grandfather, and gouerned by the space of 48. yeres. Some there be that say it was but 28. yeares. This man is reported to haue written the historie of Yester.

Esdras gouerned with these men before named, who was sent backe againe with the people to Ierusalem, for to build vp againe the Temple and citie, and that was in the seuenth yere of Artaxerxes, which is in the yeare since the creation of ẏ world. 3505.

Moreouer, Nehemias gouerned with them, who in like sort was sent backe againe to Ierusalem in the 20. yeare of Artaxerxes, for to reedifie and build vp the Temple and citie. It is thought that he liued more then 120. yeares, as appeareth by his historie: for he liued vntill the time of great Alexander, and in the 12. Chapter he speaketh of Jaddo the high priest, who receiued Alexander into Ierusalē. Furthermore, in his time the high priestes began greatly to abuse their office and authoritie, making them selues great and mightie men: and for this cause they were sharply reproued by Nehemias.

And after this folowed a great and horrible confusion and tyrannie in the dignitie of priesthood, for as much as they applyed them selues rather to heap vp riches, and to get honours, then to serue in the Temple and to worship God, and they sought the alliance of such kings as dwelt neare about them. We must therefore let passe such monsters, and only make mention of the faithful, by whome the true doctrine of God hath bene garded and set forth.

41 Now in that time amongest others that administred best in their charge, were Simon and Eleazar two brethren, the sonnes of Onias. In the time of this Eleazar moe then a hundreth thousand Iewes, which were captiues in Egypt, were set at libertie by Ptolomeus Philadelphus, for euery head of whome he payed at his owne cost 12. crownes.

This king Ptolome caused three score and tenne men to come out of Iewrie into Egypt, the which translated the bookes of the old Testament into the Greeke tongue, whose translation is vnto this day called, The translation of the seuentie interpreters. And after that he had rewarded them with greate presentes, he sent them home againe to their owne houses. It is reported that this translation was finished and made perfect in the 17. years of Ptolomeus Philadelphus, which was in the yeare since the foundation of the world 3694.

42 Simon the iust gouerned 28. yeares. Iesus the sonne of Syrach praised and esteemed him greatly, who did write his booke in the time of this Simon, which is called Ecclesiasticus, about the yeare after the creation of the world 3735.

The religion and holinesse of this Simon the sonne of Onias the great, is praised in the second booke of Machabees, Chap. 3. This man was slaine in pursuing his brother Menelaus, which was called Onias the younger, who seised vpon the office of the high priest by force, hauing displaced his other brother.

43 At this time Mattathias was high priest in the stead of Joarib, who was of Ierusalem, the father of the Machabees: in which time Antiochus Epiphanes exercised terrible cruelties against the Iewes: as these things are largely described in the bookes of the Machabees.

Then

Then beganne this furious beast Antiochus to reigne, in the yeare of ỹ Grækes reigne 137. which was in the yeare after the creation of the worlde 3769. Through the holinesse and vertue of this Mattathias, the crueltie of Antiochus Epiphanes was repressed, and the true doctrine mainteined, & the true seruices of God ordained in the lawe kept inuiolate. These things were done 165. yeares before the natiuitie of our Lord Jesus Christ.

44 Judas Machabeus, the first of the Hasmoniens or Simonensiens, gouerned the publique affaires 6. yeares. His dædes and the dædes of his brethren also be written in the first booke of the Machabées.

Then for as much as, like as Daniel had foreprophecied, that the people should be miserably afflicted about this saide time, therefore the Machabées were diuinely raised vp, to the intent that by this meane the people might be somwhat refreshed, and finde some succour, Daniel 11.

45 Jonathas the brother of Judas Machabeus succéeded him: who was gouernour 18. yeares: bicause of the wickednesse and negligence of the priestes, the dignitie of the priestes office fell into his handes with the gouernement ciuill: for Janneus surnamed Hircanus the second, was the last gouernour of the tribe of Dauid.

Jonathas was called to the dignitie of ỹ priesthode, in the 9. yeare of his gouernement, and in the yeare before the natiuitie of our Lord Jesus 150.

46 After that Jonathas had bene cruelly slaine with his two sonnes, by Triphon, his brother Simon the third sonne of Mattathias was elected in his place, in the yeare before the Natiuitie of Jesus Christ 140.

The actes of which Simon be described in the

first booke of Machabées, from the 14. chapter vnto the end of the booke: he continued gouerning about eight yeares.

Thus then the pure doctrine and true seruices that God had ordained, were mainteined and kept safe among the people, vntill the comming of the sonne of God, the Lorde Iesus, through the vertue and religion of these foure Hasmoniens, Matathias and his three sonnes: so as it may easily be knowne when and of what people the Messias must be looked for.

47 John Hircanus the great, of whome mention is made in the end of the first booke of Machabées, succéded Simon his brother in the office of priesthood, and in the ciuill gouernement.

In his time came vp the sects of Pharisées, Saducées, and Esseniens, by whome the doctrine was darkened.

This man did great thinges: for he destroyed Samaria, with the temple of Garezim in the time of Alexander the great. He wan Idumea and many cities of Syria, he gouerned 31. yeares.

After his discease great chaunges and horrible confusions happened many times, and the people of the Iewes were grieuously tormented with continuall warres.

48 Whilest these great mischieses continued, these sectes were begonne, and confusions bread, when there were but a very fewe that kept still the heauenly doctrine, loe, then came Mathan ý grandfather of the Virgine Marie, who was borne about 100. yeares before Christ.

And after him Joachim, which is also named Elie, the father of the Virgine Marie: who was borne 60. yeares before the Lord Iesus, which was the same yere that Pompei conquered Ierusalem,

and

and that Iewrie was made tributarie to the Romaines, and brought into the maner of a Prouince: to the end that men might knowe assuredly, howe that the time of the Messias was at hand, of whome the Patriarch Iacob had prophecied, saying: The scepter shall not be taken away from Iuda, nor a Lawgiuer from his feete, vntill that Silo come, and to him shall the nations be gathered. Gen. 49.

Iewrie was made tributarie to the Romans

49 About this time were ayding to the conseruation and keeping of the Church, Simeon, Anna the prophetisse, Zacharie, Elizabeth, with others: and the Virgine Marie, the mother of the sonne of God our Lord.

The gouernement in the Church of this fourth range or order of the high priestes and gouernours after their returne from captiuitie lasted about 500 yeares.

The fift and last order of the Doctours of the Church of God, is that which we begin at Iohn Baptist and our Lord Iesus Christ.

50 Iohn Baptist the sonne of Zacharie the priest, beganne to preach in the 15. yeare of the Empire of Tiberius Cesar, when as Pontius Pylate was gouernour in Iewrie, and when Herode was Tetrarch in Galilée, and he preached baptisme and repentance, that is to say, that euery one should repent and amend, that they might receiue remission of sinnes, through Iesus Christ, which thing he confirmed by the signe of baptisme.

He taught the people of all estates howe they ought to liue: He bare witnesse of the Lord Iesus. And baptizing the people, he baptized Iesus also: vpon whome the holy Ghost descended in bodily

shape, & God declared from heauen that he was his sonne.

Iohn hauing reproued Herode the Tetrarch, bicause of Herodias his brother Phillips wife, and for all the other euils that he had done, was cast in prison, and at length beheaded.

51 In the 24. yeare of the reigne of Augustus, the eternall sonne of God was borne (hauing taken vpon him humane flesh of the Virgine Marie) in Bethlehem a towne of Iewrie.

This is that séede which hath broken the head of the serpent, and hath deliuered vs from his deadly sting: This is the souereigne head of the Church, without which the body can haue no due proportion and shape, he hath a speciall care thereof, and wil make it féele effectually of his presence: and he will be in the middest thereof called vppon, serued, honoured, and glorified.

Nowe as soone as Christ, the true annoynted of God was borne and made knowne vnto the world, Herode stirred vp great persecutions: the occasion thereof beganne, for bicause that the wise men came from the East, who brought newes of the Messias vnto the people of Ierusalem. He caused all the children within the precinct of Bethlehem to be slaine, as many as were two yeares olde and vnder.

His execrable dealings abode not long time vnpunished. And it shall be necessarie that we consider somewhat of the worthie end of this tyrant: Ioseph in ỹ eight booke of his Antiquities, Cha. 17. writeth thus: The sickenesse of the king did rage more and more, and God shewed openly that he punished him for his vngodlynesse: for he was burned with a pining heate, and this heate could not be perceiued outwardly, but he felt it wín his body, in as much as it gnawed and tormented his bowels.

He

He was so hungrie, that he toke no layſure to chawe his fode: but ſwallowed vp grædily that entred into his mouth: and was at all times caſting meate into his mouth. His bowels were corrupted & full of vlcers: he was alſo tormented with the colica paſſio: His fæte were ſwelled with flegmatike humours: his priuie partes were rotten & full of wormes: His breath was ſo ſtinking that no body durſt come neare him.

And in the 21. chapter of the firſt booke of the Jewes warre, the ſaide hiſtoriographer wrate this which followeth. All his body was intangled with diſeaſes, and he was vexed with ſundrie dolours: he had a burning & intollerable gnawing wiñ him.

The colicke tormented him inceſſantly, and the and his fæte were ſwollen in the ſkinne and fleſh. He addeth moreouer, that he aſſayed to ſhorten his life, and calling for a knife, he lifted vp his right hande for to haue killed him ſelfe, which thing Archicab his coſin germaine perceiuing, ranne and ſtayed his hand. He dyed fiue yeares after that he had put Antipater his ſonne to death: when he had enioyed the kingdome by the ſpace of 34. yeares after he had put Antigonus to death, and 37. yeares after that he was declared king by the Romanes. Jeſus Chriſt the ſouereigne Biſhop, Doctour, and Paſtour of his Church, was 30. yeares olde when he was baptiſed: and then beganne he to preach vnto the people of the Jewes the word of the Goſpell, which he had brought from his father, according to the promiſes that had bene made afore time, and he wrought miracles. After thræe yeares then following, he was offered vp a ſacrifice for to redæme mãkinde, he ſuffered his death and paſſion in the eightæenth yeare of Tyberius the Emperour. He roſe againe from death the third day after his paſſion, a

vanqui-

vanquisher and triumphant: and shewed him selfe vnto his Apostles, and to many other men and women, with great approbations, being séene by them by the space of of 40. dayes, & speaking of the kingdome of God, Actes 1.

And after that he had giuen commandement to his Apostles that they should goe throughout all the world, for to teach the doctrine to all nations, and to baptise them in the name of the Father, and of the Sonne, and of the holy Ghost: instructing them to kéepe al what so euer he had commaunded them, promising to continue with his Church vntill the end of the world.

He ascended vp into heauen, sitting at the right hand of his father, and hath sent downe his holy spirite vpon the Apostles, the which went forth all abroad, for to kindle and spread forth the light of the Gospell.

Nowe we must set in this fift order the Apostles and Euangelistes, the Bishops, Pastors, and Doctours: whome the sonne of GOD hath raised from time to time in all ages for the conseruation and maintenance of the ministerie.

The Apostles be the first in the fift order.

Nowe here we must marke in what places, and howe farre the word of the Gospell hath bene spread through al partes and countries of the whole earth, and what Pastours and Doctours haue succéeded, and in what places.

52 Peter the Apostle declared the Gospell in many places, as may be at large séene by the history of the Actes of the Apostles. Origine in his thirde tome vpon Genesis, saith: that Peter preached in Pontus,

Pontus, Galatia, Asia, Bythinia, and Cappadocia, amongest the Iewes that were dispersed.

He had a Church in Babylon, as he him selfe witnesseth in the fift Chapter of his first Epistle, likewise in Phenicia and Syria, in Tyre, Sidon, Seleucia, Cilicia, Pamphilia, Pisidia, Attalia, Lycaonia. Also in Pontus, Galatia, Cappadocia, Asia, Bythinia, Mysia, and Phrigia. Saint Peter hath written vnto these.

The seuen Churches of Asia be named in the Apocalypse, that is to say, Ephesus, Smyrna, Pergamus, Thyatira, Sardus, Philadelphia, and Laodicea.

Aboue all others, the Church of Antioch had the fame whereas the disciples were first named Christians.

Hierome, Nicephorus, Euthalius the Deacon, & and others do say, that Peter was crucified the 14. yeare of Nero, which was the 37. yeare after the conuersion of Saint Paul. How then can it be, that Linus Bishop of Rome succeded him in the seat Apostolike (as some would mainteine euen vntil this present time) seeing that Linus was martyred a yeare before Saint Peter? For a simple restorer of the Papacie doth thus write, who hath made two great bookes of Councels, the which were composed in the citie of Colloine. Hereby may be seene howe firme the foundation of the Papacie is. If Linus were chiefe Bishop of Rome in the time of Nero, it is most certaine that Peter was not.

53 Andrewe the brother of Peter preached the Gospell vnto the Scythians, and vnto the Sogdiens and Satians, as Saint Hierome writeth.

54 James the iust, the brother of our Lord Iesus (as S. Hierome writeth) gouerned the Church at Hierusalem three yeares, that is to wit, vntill the

7. yeare of Nero, and he was cast from the top of the Temple downe by the commandement of the sonne of Annas then high Priest, after was stoned, and lastly slaine with a fullers beame.

55 James the sonne of Zebedæ, brother of John the Euangelist, as Saint Hierome writeth, preached the Gospell vnto the tribes of the Iewes that were dispersed. In this time great persecution arose by Herode Agrippa against the Christians, in which James the brother of John was beheaded, Actes 12. Peter was cast in prison: but the Angel of the Lord wonderfully deliuered him thence.

56 Matthewe, who from a Publicane was called by Iesus Christ to the office of an Apostle. He first wrote his Gospell in Iewrie in the Hebrue tongue, for those that were of the Circumcision: and afterward it was translated into Greeke, as appeareth at this present. He preached the Gospell in Ethiopia. Bartholomewe in India.

Matthias in the other Ethiopia, whereas the riuer Asper doth enter into the port of Hille.

Phillip preached in Samaria, whereas was a Church gathered together againe after the death of Stephan. In Azotus he assembled a Church, & thence he went to the cities and townes by the sea coast.

57 Thomas (as it is found written) preached the Gospell to the Parthians, Medes, Persians, and in Germanie, to the Hircanians, and to the Bactrians and Magians.

Saint Hierome also writeth, that Simon Cananeus, surnamed Judas, brother to James the iust, succeeded his brother James in the gouernement of the Church at Jerusalem, and that he liued 120. yeares: notwithstanding, Eusebius, according to Egesippus, saith: that Simon the sonne of Cleophas was substituted in the rome of James.

He

He saith, that he liued 120. yeares, and that he was crucified in the dayes of Traiane the Emperour.

58 John the Apostle the sonne of Zebedée, gouerned the Church at Ephesus: of which thing Ireneus hath also made mention. True it is, that the Church at Ephesus was founded by Paul, but it was edified by John, who abode in the gouernement thereof vntill the time of Traian. S. Hierome saith, that John died 66. yeares after the passion of our Lorde Jesus in the citie of Ephesus, and that he was buried there.

59 Paul the Apostle being afore time a persecutour and blasphemer, was conuerted to Jesus Christe, the very same yeare that Jesus Christ ascended into heauen: that is to say, about the end of the 19. yeare of Tiberius: in which yeare also he beganne to preach the Gospell in the citie of Damasco.

Afterward (as he him selfe reciteth in his Epistle to the Galathians) he went into Arabia: from thence he returned to Damascus. Consequently, he sowed the Gospell through a great part of ẏ world, hauing passed through Jewrie, Cilicia, Cyprus, Pamphilia, Lycaonia, Phrygia, Galatia, Mysia, Jonia, Macedonia, Grecia and Achaia. After this he was lead prisoner vnto Rome, to the Emperour Nero, where he was kept two yeares. Afterwards (as it is found in writing) being let lose, he preched the Gospell 10. yeares: and lastly, by the commandement of Nero he was put to death, in the 13. yere of the saide Nero, and in the 36. yeare after the resurrection of the sonne of God. He preached the Gospell by the space 36. yeares.

The second of the fift order, be the disciples of the Apostles.

60 The Apostles then had great store of disciples, especially Paul & John, of whome is many times mention made, as well in the Actes, as in the Epistles of S. Paul. Amongest the saide disciples the chiefest were these, Barnabas, who was also called an apostle, act. 14. 14. Epaphroditus was also named an Apostle of the Philippians, Phil. 2. 25. Andronicus and Junia be also named notable amongest the Apostles, in the 16. to the Romaines. Simon that was called Niger, Lucius Cyrenensis, Manahem, Judas, Barsabas and Silas. Saint Luke in ỹ Acts 13. & 15. calleth them Prophets and Doctours: amongest which it is saide, that Lucius Cyrenensis preached first the Gospell along by Danau in the reigne of Tiberius, which they call Ratisbone, and that Marke the disciple of Paul preached in the citie of Palleau, which standeth ouer Danubius, Crescence at Mayence, and to the Gaules, Clement at Mets, Trophim at Arles.

61 Luke was a familiar companion with Paul, whose Gospell we haue, the which Gospell he wrote according as he had receiued it of Paul and the other Apostles, and one other booke wrote he, which is named the Actes of the Apostles. Saint Hierome maketh mention that he liued 84. yeares, and that he was buried at Constantinople.

62 Marke wrote his Gospell, hauing receiued it, as it were at the mouth of Peter, and he gouerned the Church of Alexandria in Egypt: where also he was burned for the Gospell sake, in the 8. yeare of Nero, and 33. yeares after the resurrection of our Lord Jesus.

The third of the fift order be the Bishops.

63 Nowe we must vnderstand that the name of a Bishop in the auncient Church, was attributed vnto one of the ministers in euery assembly, onely for to obserue an order, and not that he had any domination ouer others.

Furthermore, the office both of the Bishops, and also of other Priestes or Ministers, was, that they should apply them selues wholy to the preaching of the word and administration of the Sacramentes.

Timothie was Bishop of Ephesus, & was martyred in the time of Traian the Emperour, about the yeare of Jesus Christ 101. In that time were likewise other Bishops, as Titus Bishop of Crete, and others, of whom mention is made in the Acts, and in the Epistles of S. Paul: that is to wit, Apollo, Aristarchus, Gayus, Derbæ, Jason, Erastus, Sosipater, Tychicus, Secundus, Syluanus, Tertius, Quartus, Sosthenes, Epaphras, Jesus the iust, Demas, Archippus Bishop of ỳ Colossiãs, Cubulus, Pudens, Linus, Artenas, and Zenas, and Dionisius Areopagita Bishop of the Athenians.

64 In the yeare 65. Annianus was ordeyned Bishop of Alexandria, and he gouerned the Church 22. yeares: loke the historie Ecclesiasticus, booke 2. chapter 23.

In the yeare 66. beganne the first persecution, which was in the 10. yeare of Nero, and it abode vntill his death. By the commaundement of this tyrant, the citie of Rome was set on fire, and for to shunne the report of such an act, he laide the fault vpon the Christians, and caused them to be executed with sundry kindes of death. Those that named thẽ selues Christiãs (which name was thẽ so odious, as if they had bene enimies to all mankinde) and those that were accused hereof by the prisoners, besides

the

the other hurtes and abuses that they suffered, abode this apprObrie, that being clad in beastes skinnes, they were bayted & torne in pieces with dogs, some were attached and hanged on ỹ crosse: others burned in the fire: so as of them were kindled fires for to giue light in the night. Thus Cornelius Tacitus witnesseth.

65 Ignatius, a disciple of S. Iohn the Euangelist, was ordeyned the second Bishop of Antioch, he was caried prisoner vnto Rome, for to be cast amongest the wilde beastes, and to be made a spectacle vnto the people. He going through Syria to Rome, and passing through the countrey of Asia, preached in all places where he went to the people and to the congregation the Christian faith: and he exhorted the Christians to persevere in the trueth, and to beware of the infections of heretiques which then beganne to budde, and that they should keepe diligently the doctrine that they had receiued of the Apostles.

The cause of this persecution, was, for that hauing reproued in Antioch the idolatry of Traian, he was apprehended as a seditious person, and as being culpable lesæ maiestatis: and he was deliuered in charge to tenne souldiers, or rather tormentors, for to be caried to Rome, and to be deliuered to the Lyons. Whereof Ignatius him selfe saith, Ihaue fought against beastes, from Syria vnto Rome, by sea and by land, night and day among tenne Leopards &c. Ireneus in his 5. booke speaking of Ignatius condemned to be cast vnto beastes, affirmeth that he saide. I am the wheate of Iesus Christ, and I shall be ground with the teeth of beastes, so as I may be made the bread of God.

66 In the time of Domitian the Emperour, who raised vp persecution against the Christians,

Clement

Clement Bishop of Rome, which was martyred vnder Traianus, instituted in his time Notaries, for to write the actes of the martyrs, their constancie and patience, for an example and perpetuall memorie.

In the yeare of the Lord Jesus 88. Albilius was ordeyned Bishop of Alexandria, and was Bishoppe there twelue yeares.

67 Anacletus Bishop of Rome, of the nation of Grækes, an Athenian, gouerned the Church three yeares and two monethes. He ordeyned that Ecclesiasticall persons should twise in the yeare haue a Synode or cõgregation for the affaires of ẏ church. He by his writings exhorted the people amongest other things, that they should honor and reuerence their ministers. Who so speaketh euill of the ministers (saith he) speaketh euill of Christ, and he iudged him separated from Christ. He was martyred in the reigne of Traianus. Loke the first volume of Councels.

68 Euaristus Bishop of Rome, who was martyred in the last yeare of the Emperour Traian, ordeyned, that there should be elected seuen Deacons in euery citie, the which should marke and watch the Bishop in preaching and teaching to the people: and these he ordeyned for a testimonie of the worde of God: and to the end that none should lay to his charge that he had preached euill, and against the trueth.

He ordeyned, that mariage should be openly celebrated in the Church: That the Church should obey the Bishop, and that the Bishop should neuer forsake his Church so long as he liued, no more then the husband should forsake his wife, or the wife her husband.

mariage to be openly celebrat.

69 Quadratus Bishop of Athens, a disciple of the

ỹ Apostles, presented a booke of Apologie to Adrian the fiftēnth Emperour, for the defence of the Christian faith.

Aristides an Athenian Philosopher, being a faithfull man, composed a like booke. Wherevpon Adriā sent to Minutius Fondanus deputie in Asia, that he should no more persecute the Christians: but that if they did any thing contrarie to ỹ lawes, he would that iudgement should procēde according to the qualitie of the crime. That if any body accused thē slaunderously, he willed such a one should be punished for his maliciousnesse, and that they shuld haue no harme.

70 Polycarpus the disciple of Iohn the Euangelist and Apostle, was Bishop of Smyrna in Ionia, which is in Asia the lesse, beneath Ephesus, he liued till he was very olde. Ireneus saith, that he was ordeyned Bishop there by the Apostles: it is very likely in deede, that he beganne his ministerie in the second or thirde yeare of Traian. S. Hierome in his catalogue, saith, that he was sent by Saint Iohn the Euangelist, he offended in the 68. yeare after the passion of Christ, as it is reported. Ireneus saith of him, that one day as Marcion met him, he saide vnto him: Take counsel and knowledge with vs: Polycarpus aunswered him againe, I knowe that thou art the chiefest sonne of Sathan. The remnant of the life of Polycarpus was in the time of Marcus Antonius, and of Lucius Verus the Emperours. The chiefest gouernours of ỹ Empire did then stirre vp such persecution against the christians, ỹ it extended to them of the citie of Smyrna, whereof Polycarpus had bene Bishop long time, and there he was burned, when he had serued the Church of God about 70. yeares: this was in the seuenth yeare of this saide Emperour. As some say,

he

he was 80. yeares olde.

The prayer of Polycarpus that he made before his death is in the fourth booke of the Ecclesiastical histories.

71 In the time of Antonius Pius in the 10. yere of his raigne, Marke comming from the Gentyles, was elected byshop of the Church at Jerusalem, the which citie after the sacking and spoyle made by Tytus vntill ỹ of Adrian had succeeding by order fiue chiefe Bishops: Eusebius maketh mention of them in his third booke and first chapter.

Then after the spoyle made by Adrian, there was no more any Church and congregation gathered together there, saue of the Gentyls, and they appointed Bishops amongst themselues: for ỹ Jewes then bearing armes against the Romaines, were at the last discomfited: and there were killed at one onely battaile 58. thousand men, as Nicephorus saith: Anselme speaketh of 50. thousand, and of fifty fortresses that were taken, and 985. villages destroyed, both by famine and fire and bloudsheade. And all the rest of the Jewes were driuen away from Jerusalem and solde into all partes of the worlde.

So terrible a destruction as they had by Titus might sufficiently teach them, that the kingdome was taken away from them, like as the Prophets had foretolde them: but it came so to passe that they felt almost as great a punishment at the seconde time as they had at the first.

Then many Christians of the Gentyles gathering themselues together, elected (as before I was telling) Marke for their Bishop, who was the 16. Cassianus the 17. Publius the 18. Maximius the 19. Gayan the 21. Symmache the 22. Caius the 23. Julian secundus the 24. Capito the 25. This is

recorded of Eusebius lib. 5. Chap. 12.

For almuch as the Church of the Gentyles had then their habitation there, the Lorde woulde declare that the true Messias was alreadie come, and that they ought to looke for none other.

72 In the time of Marcus Aurelius Antonius about the yeare 160. after the nativitie of Jesus Christ, Melito borne in Asia was Bishop of Sardis, he wrote to the Emperour Marcus Aurelius concerning the Christian faith.

Theophilus bishoppe of Antioche wrote against Marcion. Apollinaire, Denis bishop of Corinth, Justus bishop of Vienna, wer Martyrs for ỳ faith.

There were also Philip bishoppe of Crete or Candie, Egesippus, Justin the Philosopher, Modestus, Musan, and certaine others, of whose bookes we haue but fewe, Eusebius doth partely, and Hierome partely rehearse the bookes written by them.

73 Eleutherius borne at Nicopolis in Grece, gouerned the Church of Rome 15. yeare and more in the time of Marcus Aurelius the 17. Emperour, & in the yeare of Christ 179. he gaue commaundement against the Seueriens herisie ỳ then raigned. Also that no Christian for any ceremony should forsake any kinde of meates accustomed to bee eaten 1. volume of councells.

74 Ireneus the scholar of Polycarpus was ordeyned byshop of Lions after that Photin bishop of the said Church had suffered Martyrdome when he was 90. yeares old, and with him a greate many moe Frenchmen. Hee was in the time of Prince Commodus about 170. or a 180. yeares after the nativitie of our Lorde Jesus. It is saide that hee was put to death in the citie of Smyrna vnder the raigne of Maximine. Hee lyued aboue fourescore

yeares.

yeares.

There was great persecution in the Church about that time, and it lasted very long. For the Paganes were offended, because that the Christians reproued and sought to abolysh their olde accustomed manners of worshipping, and the Religion of their auncestours.

And for this cause a great multitude of Christians were put to death, all abroade, in dyuers countryes and regions: & especially aboue all others, the Doctours, Bishops and Pastours of the Churches.

Nowe during these venemous rages and horrible crueltie of the Deuil, God preserued some faithfull Doctours, and prolonged the liues of some others, to the ende that by them the pure doctrine might be conserued and publyshed abroad: amongst whiche were Polycarpus, Ireneus, and others.

75 About this time, or shortly after, lyued Theodotion bishoppe of Ephesus, of Alexandria, Pautene, Miltiades, Appollonius, Serapion, and Policrates, of whose liues Eusebius and S. Hierome make larger demonstration, and of their bookes also. All the which sustayned sundrie combattes against many heretykes, to wit, Marcion, Montanus, Valentinian, and the Hermogenians, and diuers others.

76 Victor bishop of Rome gouerned the church 10. yeares in the time of Didius, Julianus, Pilancius, Emperours.

Hée ordeyned, that those which woulde not reconcile themselues, shoulde be depriued of the table of the Lorde.

77 About 200. yeares after the natiuitie of our Lorde Jesus, in the raigne of Seuerus Pertinax & Antonius Carcalla, Emperours, was Tertullian of Affrica, of the citie of Carthage. His

bookes be nowe extant, in which Cyprian toke so great pleasure, as saint Hierome wryteth, that he woulde not passe ouer one day without reading some of his workes. It is written of him that he lyued vntill the last age.

78 Leonides the father of Origene was martyred for the faith, he had his head cut off in the persecutions stirred vp against ỹ Christians by the Emperour Seuerus in the tenth yeare of his Empyre. Origene his sonne being then young, of 17. yeares of age, saide, my father, take hede, that in no wise you change and swarue from the trueth you haue begon.

This Origene after that the goods of his Father were confiscate for the faith, kept and mainteined his mother and brethren with teaching schole, and being but eighténe yeares olde, he was called by the Bishop of Alexandria in Egypte to the office of a Catechiser, for to instructe children and straungers. Out of his schole came many Martyrs.

If any woulde sée what was his life, his manners, exercises, writinges and bookes, let him haue recourse to Eusebius, in the ecclesiasticall historie in the first booke. He lyued vntill the time of Gallus, that is, vntill the 70. yeare of his age. Amonius the philosopher was his maister, who perseuered in the Christian faith vntill he died.

Origene was 255. yeares after the natiuitie of our Lorde. Suidas saith that he was buried in the citie of Cyr.

In that time was also Tryphon, Minutius Felix, ỹ was a Romain, Berillus, Hippolitus, Alexander bishop of Cappadocia, Julius Affricanus, Gregorie bishop of Pontus in Nercesarea, Dionise bishop of the citie of Alexandria, all which for the most part had béene the scholers of Origene.

79 Urba-

79 Urbane a Romaine, Bishop of Rome, gouerned the Church 8. or 9. yeares in the time of the Emperour Heliogabalus. Damasus saith that he was of a holy life, so as he drewe certeine Gentlemen, as Tyburtius, and Ualerian the husbande of S. Cecil to the Christian faith.

Moreouer Damasus saith, that he ordeined, that the Churches shoulde possesse landes, farmes and other possessions, and ỳ the saide goods should be common and distributed for the sustenance of the ministers, the poore, and the notaries, called the protonotaryes, who wrote the actes of the martyrs.

80 Cyprian of the country of Affrica, bishop of Carthage, suffered martyrdom vnder the empyre of Ualerian and Galerien, in the yeare after the nativitie of our Lord Jesus 260. Nowe in that time, that is to say in the reigne of Dionisius the Emperour arose great persecution, and thereof Nicephorus saith in his fifth booke and twenty Chapter, that it is as easie to number the multitude of those that suffered in this persecution, as it is to number the sande of the sea.

Alexander bishop of Jerusalem, honourable because of his pietie and age, was brought before the seat iudiciall in Cesarea, and after that he had made confession of his faith, he died in prison.

Babyle byshop of Nicomedie, Asclepiades of Antioche, Germane, Theophilus, Cesarius, Uital, Polichronius bishop of Babylon, Serapion, Apolline the virgin, and others infinites were martyred in this horrible persecution.

Passing all other cities, Alexandria was then as a scaffolde, in which the faithfull were brought to the viewe of the worlde. Loke Euseb. liber 6. Chap. 40.

Sundry kindes of tormentes then vsed against

ỹ martyrs are recited by Eusebius: as sharpe pricks of rose bushes thrust against their faces & eyes: then bruised with stones, burned, their entrailles torne, they cast downe from high places, their flesh rent with cardes of yron, rackings, they cast vnto brute beastes, condemned to be whipped. To conclude, the most horrible and cruell tormentes that coulde be imagined was executed vppon them.

S. Cyprian being then in exile, wrote letters of great consolation to those that suffered such afflictions, and like as Tertullian in his time defended by writing the Christians against Scapula: euen so did Cyprian againste Demetrius the Pagane gouernour, showing that the calamities of the world be falsly imputed to the Christians.

Dionisius Alex. writeth ỹ after the publishing of the edict made by Decius for confirming of this horrible persecution, manie of the most excellent shewed themselues cowardes, and of their owne accorde made abiuration, and did offer sacrifice vnto idols. Cyprian made a sermon of them that fought hardily, that is, of those that perseuered in the confession of Jesus Christe. He then set downe examples of the punishment of those that had made abiuration, and affirmed that many of them were tormented with euill spirites. He saide that there was one who became dumbe immediately after he had abiured. Also of a mayden that was possessed with a deuill sone after, and cut a sunder her tongue with her teeth. Also there be of late yeares examples memorable of the punishmentes happened vnto those that made abiuration, aswell Italians, Flemings, Germanes, Frenchmen, as of other nations. For some of them (after that they had denyed the truth) lost imediately the taste both of meate and drinke, without being able to receiue any comforte at the

handes

handes of their parentes and friends, and were intangled with madnes, tormented day and night because of their horrible sinne, the which was always without ceasing present before their eyes. And some others were tormented in their consciences so as they cast themselues downe into the bottomes of ryuers and pondes: and others cried and howled as though all the Deuils had bene assembled & possessed their bodies and soules: others euen of the most learned and wise, fell into dispaire, so that one of them openly said these words (as Luther maketh mention on the Epistle to the Galathians.) I haue denied Christ and therefore is he nowe before God the father who accuseth me. For he was beforetime so grounded in this perswasion, and Sathan by his illusions and temptations had so imprinted in him this dispaire, that he receiued no consolation nor admonition which could be giuen him, hauing still in his mouth the foresaide words, in such sorte that in this myserable dispaire he wofully killed himself.

Lastly the examples of many the iudgementes of God are verie notable and worthy to be marked, the which were written by people worthy of credit, and were imprinted at Lions, of some that are past and some that are to come.

To conclude it is a horrible thing to fall into the handes of the liuing GOD, who notwithstanding woulde not enter into iudgement with all those ỹ denied his holy trueth: but hath suffered them loking for their amendement, stedfastnesse and constancie, the which we ought dayly to craue for, that we may finishe our course to the mainteinance of the kingdome of our onely Sauiour and Redemer Iesus Christ.

81 Xistus an Athenian, in the time of Gallien the Emperour, about the yeare after the nativitie

of

of our Lorde Jesus 264. was ordeined bishoppe of Rome by the election of the cleargie, comming back againe out of Spaine, where he had preached.

Bergomensis and Sabellicus doe witnesse that Xistus laboured greatly for to take away the heresies of the Sabellians.

At the last he was accused by thē before Gallien, and was by his commaundement beheaded, & fire Deacons with him. Saint Ambrose in the firste booke of his offices Chap. 41. saith, that as he was going one day to prayer, Laurence the Deacon spake to him in this sorte: father, doe you go without your sonne: and Xistus aunswered him: sonne I leaue thee not, there draweth neare vnto thée yet greater combates for the faith, thou shalt follow me within thrée dayes: in the meane space if thou hast any treasures, distribute them to the poore.

This Laurence was the first of the seauen Deacons of Rome, who had the dealing with the goods deputed for almes.

The gouernour of Rome being then hungry of monie, was perswaded that the Church had golde, and moueables of syluer, and he woulde néeds compell Laurence to shewe him where those treasures were. Laurence hauing thrée dayes terme appoynted for to doe this, distributed in the meane time all that he had to the poore, & gathering together in a troupe al the impotent & lame that were succoured with almes: he at the day appointed, prayed the gouernour that he woulde goe vp to that place, and showing him all the poore, he saide, loe here the moueables of siluer, behold the talents set in order: take them, and with them thou shalt repaire the citie of Rome, and shalt enrich the reuerenue of the Emperour, holde it. The gouernour séeing that he was mocked commaunded that there shoulde be made

ready

ready a hote burning grydyron, wherevppon they laide Laurence, who with great courage calling vpon the Lorde, gaue vp his soule most happely.

Prudentius a Christian Poete in his boke de coronis described this martyre:

82 Archelaus Bishop of Mesopotamia confuted the errours of the Manichees in the Syrian language, and his confutation was afterwarde translated into the Greeke tongue. For Manes or Manichee was of Persia. Archelaus was in the time of the Emperour Probus, about the yeare 284. after the natiuitie of Jesus Christ. Anatholius liued also in that time.

83 In the time of Diocletian the Emperour, and in the 300. yeare after the natiuitie of our Lord Jesus, Anthimus bishop of Nicomedie, after that hee had made confession of his faith, was beheaded with a great multitude of Martyrs. Serena the wife of Diocletian constantly endured martyrdome: so cruel was this persecution that they spared none, loke Hermanus Gig.

In Europe, aboue all other, at Rome was a great multitude of martyrs. The Prouost Rictiouarus in France made great hauocke, especially at Collogne, at Treues, and towarde Mosella.

Beda writeth, that the persecution extended euen vnto Englande, then when as saint Albain, a man greatly renoumed receiued the crowne of a martyre. After that time they beganne to inuent diuerse kindes of tormentes: but so much the more horrible as they were, so much the more exquisite seemed the constancie of the martyrs. Eusebius saith, that he was a beholder of the persecution that was at Thebaida, and saith, that the swordes of the executioners of so great a slaughter were bent, and they wholy wearied, so that the Christians with

ioyfulnesse of heart, singing psalmes, offered themselues vnto the death. Sulpitius in his diuine historie lib. 2. saith that the Christians did then earnely craue for martyrdome, that the ambition of the Cleargie did not afterward craue for any Bishops. Loke Beda de temp. rat. and Orosius lib. 7. Chap. 25.

84 In the same time, that is to say, in the time of Diocletian and Maximian Emperours. There were also these good and holy personages Arnobius, Pierius a minister of the Church of Alexãdria, Melitius, Lucian minister of the Church of Antioche, Phigeas an Egyptian, excellent men & Doctours of the Church: and this was about 302. yeares after the nativitie of our Lorde Jesus, amongest the which Phileas and Lucian were martyred during ỳ persecutiõ of Diocletian. At ỳ time also flourished Lactantius Firmianus the disciple of Arnobius.

Constantius the father of Constantin the great, as Eutropius maketh description of him, was verie excellent, ciuill, meeke, gentle, liberall, and desirous to be good to those that had any priuate authoritie vnder him. This man had not the desire of great and mightie dominion, and therefore parted he the Empire with Galerius, and woulde rule but in France, Brittaine, and Spaine, refusing the other kingdomes for the troublesome and difficulte gouernment of the same. He was a great supporter and mainteiner of the Christians. He was the first that gaue thẽ licence to liue after their accustomed manner. This wonderfull act of his following besides other doth shew, that he was a sincere worshipper of GOD and of the Christian religion.

Those which b are the chiefe offices among the Ethnikes, draue out of the Emperours courte all the godly Christians: wherevpon this ensued, that the

the Emperours them ſelues at the laſt were deſtitute of helpe: when ſuch were driuen away, which dwelling in their courtes: and liuing a godly life, powred out their prayers vnto God for the proſperous health both of the Empire and Emperour: Cõſtantius therfore minding at a certaine time, to trie what ſincere and good chriſtians he had in his court, called together al his officers & ſeruants in ỹ ſame, faining himſelfe to chooſe out ſuch as would doe ſacrifice to Deuils, and that thoſe onely ſhoulde dwell there and kéepe their offices, and that thoſe which woulde refuſe to doe the ſame, ſhoulde be thruſt out and baniſhed the court. At this appointment, all the courtiers deuided them ſelues in companies. The Emperour marked which were the cõſtanteſt and godlieſt from the reſt: and when ſome of them ſaide that they would willingly doe ſacrifice: and other ſome openly and boldly denied to do the ſame. Then the Emperour ſharply rebuked thoſe which were ſo readie to doe ſacrifice, and iudged them as falſe traytours to God, accounting them vnworthie to be in his court, which were ſuch traytours to God, and forthwith commaunded that they onely ſhoulde be baniſhed for the ſame. But greatly he commended them, which refuſed to doe ſacrifice and confeſſed God, affirming that they onely were worthie to be about a prince, forthwith commaunding them, that thence forth they ſhould be faithfull coũſellours, and defendours both of his perſon & kingdome, and that he ment to haue them in more eſtimation, then all the ſubſtance he had in his treaſurie. Euſebius in vita Conſtant.

Conſtantinus was ſonne of Conſtantius the Emperour, a good and vertuous Childe, of a good vertuous father, borne in Britaine, whoſe mother was named Helena, Daughter to king Coilus.

He was a most bountifull and gratious prince, hauing a desire to nourish learning and good artes, & did oftentimes vse to read, write & studie himselfe: he had maruelous good successe and prosperous atcheiuing of all thinges he tooke in hand, which then was (as truely) supposed, to proceede of this, for that hee was so great a fauourer of the Christian faith, which faith when he had once imbraced, he did euer after most deuoutly and religiously reuerence: and commaunded by especiall commissions and proclamations, that euery man shoulde profesle the same religion throughout all ỹ Romaine Monarchie.

He first entred into the Empire by the mercifulnesse of GOD, minding after long waues of dolful persecution to restore his Church vnto tranquilitie and peace. An. 311. Eusebius accompteth in his Chronicle his raigne continued, as Eutropius affirmeth 31. yeares and two monethes: great peace & tranquilitie enoiyed the Church vnder the reigne of this good Emperour, which toke payne and trauell for the preseruation thereof. First, yea and that before he had subdued Licinius, he set foorth many edictes for the restitution of the goods of the Church, for the reuoking of the Christians out of exile, for taking away the discension of the doctors out of the church, for the setting of them frée from publike charges, and such like.

85 In the time of Constantine ỹ great, about the yere 320. after ỹ natiuitie of our Lord Iesus, there were excellent Doctours in the Church, to wit, Eusebius bishop of Cesarea in Palestine, of whose doing we haue very worthy bokes, Rhetius bishop of Autun, Methodius disciple of Origene, who afterwarde was a bishop. Athanasius bishop of the citie of Alexandria: the which did confute the errours

of

of Arrius.

Athanasius after that he had procured the benefite of the Church 46. yeares, and abidden sundry persecutions in greate constancie and patience, dyed about the yeare 367. After his death persecution was rayſed vp in Alexandria by Valentius. Hist. tripart. lib 8. Chap. 7.

86 In the yeare 326. after the natiuitie of Jesus in the 14. yeare of Constantine, there was holden a councell at Nice against Arrius, whereunto were called 318. Bishops: amongst the which these were the principal, Eustache Bishop of Antioch, Paphnutius of Egypt, and Maximus (these had their eyes boared out for the faith) Macarius Bishop of Jerusalem, and many other personages that suffered persecution vnder cruell tyrants. There was also Spiridion bishop of Tremith in Cyprus, & Nicholas bishop of Mirrha in Lycia, a very auncient mã.

Also Athanase then Deacon of the Church of Alexandria, Theophilus bishop of Alexandria.

Spiridion was he that in Lent offered fleshmeat vnto a pilgrime going in his iourney, whereof hee himselfe did eate, and caused him to eate, saying: that vnto cleane Christians all thinges are cleane. Hist. tripart. lib. 1. Chap. 10.

In the said councel there was a very sharpe and earnest contention on two sides, the which the Emperour Constantine gaue eare vnto with great patience: but at the last the Arrians fearing that they shoulde bee banished, they made a countenance as though they woulde renounce their errour, and to subscribe to the determination of the fathers, excepting some, as Athanasius declareth in the decrees of the Synode of Nice: but the bishops after that they had perceiued their fraude, and how they disguysed and wrested the trueth by words, began to vse the

worde of Essence ἐξ ὁμοουσίος, that is to say, of ý selfsame substance. Then the Arrians did contemne at these wordes ὁμοούσιος and essentiall, as being straunge and not vsed in the holy scriptures. The fathers shewed that they of necessitie were constrayned to vse these wordes, for to signifie that the sonne was begotten of the substance of the father, according to the whiche the sonne was consubstantiall with thefather, that is of the same essence and substance.

Moreouer they woulde then haue forbidden the ministers and Deacons for to dwell with their wiues: But Paphnutius, whom Constantine had in such reuerence, that he woulde cause him oftentimes to come into his pallaice, and imbrace him, yea he would euen kisse the place whence he had his eye plucked out, he rysing vp pronounced mariage to be honourable amongst all men, and the bed vndefiled: and he said that the company of a man with his wife is chastitie: he perswaded the councell that they shoulde set forth no such lawes, which shoulde giue occasion of fornication both to the men and to their wiues.

The councell liked his opinion, and they ordeyned nothing concerning this: but left vnto euery one lybertie to chose whither hee woulde marry or not, according as he shoulde feele to be expedient for him or holsome: whereby it was lawfull as before for the ministers to kæpe still their wiues, and to marry. But afterwards Syricius and Gregory the seuenth forbad such mariages: whiche thing neuertheless the ministers of the East receiued not.

87 During the Empyre of Constantius, the sonne of Constantine the great, in the yere 350. after the natiuitie of Iesus Christ, there were also

these

these greate personages Doctors in the Church, Theodorus Bishop of Heraclia in Thrace, Eusebius Bishop of Emesus, Hillarie Bishop of Poitiers of Aquitaine in Fraunce, who made a booke of the Trinytie against the Arrians, & many other bookes which are verie profitable.

88 Liberius a Romaine borne, was elected bishop in the yeare of Christ (as S. Hierome writeth) 352. and about the twelfe yeare of the Emperour Constance. His confession was agreeable to the Catholike faith: and hee wrote very Christianlike vnto Athanasius, concerning God the father, Jesus Christ, and the holy Ghost, as it may appeare by his Epistle which is ioyned with the workes of Athanasius.

Athanase doth record in his Epistle made of them that leade a solitarie life, that in the time of Constance the Emperour he sent to Rome one named Eusebius, an Eunuke, with letters, by whiche he threatened him exile, and on the other part offered him great giftes to allure him by that meanes to consent with Arrius, and to subscribe vnto the condemnation of Athanasius: but Liberius despysed both the threatnings and rewards, as a sacrifice of blasphemie: Whereupon the Emperour caused him to be brought out of Rome, and comming towards him, he menaced to put him to death. But Liberius stoutly aunswered him I am readie to abide any thing rather then of Christians we should be called Arrians. What art thou, then saide the Emperour, which with one naughtie fellowe troublest all the worlde. Liberius saide vnto him, The worde of faith dependeth not vpon a multitude. Hee was then sent away againe by the Emperour Constance into Berchee which is a Citie of Thrace, whereas when hee had beene two yeares, hee was

called

called for againe, as witnesseth Theodoretus.

His restitution, as some say, was agreed vnto by the Emperour, at the request of many of the citie of Rome, and of the Bishops of the Weast. The saide Athanasius saith in his Epistle aforenamed, that Liberius after the two yeares of exile, being brought in feare by threatnings, & feare of death, yelded and subscribed to the condemnation of Athanasius.

89 Basile bishop of Cesarea was also in ỹ time of Valentinian and Valens, Emperours: whilest Valentinian lived the East Church was in rest, & agreeing to the decrees of the Synode of Nice: but Valens made bulwarkes for to aduaunce Arrianisme withall against those that were called Homousiastes, that is, the true Catholickes: and he stirred vp great persecutions especially in Antioch and in Laodicea.

His brother Valentinian reproued him therefore, admonished him by letters, as Zonoras writeth: but he was the more angrie therefore, and minded to driue out of the country Basile bishoppe of Cesarea, because that he woulde not at his commaundement communicate with Eudorius bishop of Constantinople, an Arrian: but the Lorde sent a sickenesse to his onely sonne, the which he knowing to be the vengance of God, conuerted from his wicked purpose, and gaue eare certaine dayes vnto the sermons of Basile.

90 Damasus borne in Spaine, a Bishop of Rome, succeeded Liberius in the yeare 363. in the raigne of Valence the Emperour: for the writing of Damasus loke Suidas, and Hierome in his Epistle to Eustach, tome. 4. which maketh mention of Damasus. Of virginitie he saith, reade the bookes ỹ Damasus composed both in verse and prose.

He

He held in reuerence the Synode of Nicæ, & condemned Aurentius Bishop of Millain, an Arrian. Theodor. lib. 4. Chap. 30. saith that with saint Ambrose hee stroue valiantly against heretykes, condemning openly Sabellius, Arrius, Eunomius, the Macedonians, Marcellus, & the heresie of Apollinaris.

Hierome in the apologie against Iouinian, calleth Damasus a singuler man and well learned in the scriptures and doctours of the church.

Athanase in his Epistle vnto the Bysshoppes of Affrica, calleth Damasus his most deare companion, praysing his diligence for that he had assem-a Synode at Rome against the Arrians.

In the same time also was Anthonie, who being a hundreth and fiftie yeares olde, dyed.

He sawe in a dreame, as it were hogges, which trode vnder their feete the altars: and waking said, that the Church shalbe once againe spoyled and dispersed by whoremongers, adulterers & monstrous men.

Melanchthon noteth this prophecy to be against the leacherous and voluptuous life of Priests and Monches.

91 Vulphilas Bishoppe of Gothes, in Sarmatia, hist. tripar. lib. 8. translated the Bible into ỹ Gothes language for the vse of his countrimen, ỹ like Hierome did in the Dalmatian tongue for the profite of the people there. And in Croatia (whiche is the lower Pannonia) the Churches then, & the bishops vsed the holy scriptures translated into their vulgar languages.

92 In the raigne of Theodosius and Valentinian Emperours, in the yeare 386. Ambrose was Bishop of Milain: His election was such, that Aurentius an Arrian Bishop being gone from Milain,

there arose a great sedition betwixt ȳ Arrians & the catholickes concerning the election of the Bishop.

And at that time Ambrose being a Citizen was proconsul: who considering this vprore, because of his office, went hastily vnto the Church whereas the people were assembled: and after that hee had vsed many perswasions for to reuoke the people to a concorde, there rose vp sodainly a common voyce with one consent, that Ambrose must be Baptized (who was alreadie cathechised) and that after they shoulde consecrate him Bishop: wherunto he would not agree: but by the commaundement of the Emperour Valentinian, who incyted him thereto, hee toke the office vppon him, and then the Emperour gaue thankes vnto God, for that he had called this man from the gouernement of bodies vnto gouerning of soules.

Election of bysshops by the people.

Such was the election of the Bishoppes by the people.

Then within a while after Justine hauing drawen his sonne Valentinian into his errour, assayed to haue allured Ambrose also thereto: but it was in vaine. And albeit that one day a bande of soldiars did beset the temple, for to make Ambrose come out: he notwithstanding was constant, and made them a Bishoplike aunswere, saying vnto thē, that hee woulde not not so easily depart from that place, neither that he would leaue ȳ flocke vnto the power of Wolues, nor yet the Temple vnto blasphemers. That and if they were purposed to kill him, they should doe it within the Temple, and that hee woulde bee content to dye. Loke Theodor. lib. 5. Chap. 3.

93 Vigilantius Bishop of Barcelon in Spaine was in the raigne of Theodosius the Emperour: he stode in defence against the idolatrie and worshipping

ping of the bodies of Martyrs like as S. Hierome writing to Riparius maketh sufficient demonstration, and saith, that whilest we liue we should pray one for another: but after that wee be deade our prayers cannot be heard. Moreouer he saide, The commaundement of continencie or to abstaine from mariage is heresie and the séede of whoredome.

94 In the yeare 380. was Appollinaire of Laodicia Bishop of Syria, who wrote thirtie bookes against the madnesse of Porphirie, and as Suidas saith, hee translated into Heroick verses the most parte of the Hebrewe writings. Some doe hold opinion that he did the like also with the Psalmes.

95 In the yeare after the nativitie of our Lord Jesus Christ 390. was sainct Hierome, the sonne of one named Eusebius, of the citie of Stridon: who made many bookes, homilyes, and commentaries vpon the holy Byble, whose translation thereuppon we haue vntill this present time. He dyed when he was 91. yeares olde.

The debate that was then betwixt Hierome and the aforenamed Vigilantius bishop of Barcelon in Spaine, sheweth ý superstition began long before.

Debate betweene Hierome & Vigilantius.

Of which matter we may sée ynough, how Vigilantius and other good Doctours of that time auouched that the adoration of the Saincts was drawne from the superstition of the Paganes.

In that time were also Seuerien, who aboue all other things, is praysed vnto the people because of his eloquence and worthie sermons made vnto the people, also Theodorus a Moncke, Lucian a Priest of Jerusalem, Martin bishop of Tours, and Seuerus Sulpitius.

96 About the yeare 402. after the nativity of

our Lorde Jesus, and in the reigne of Arcadus and Honorus Emperours, was Chrisostome borne at Antioche, the disciple of Libanus the Philosopher, he was an Auditor of Andragatius the Philosopher, who forsoke the estate of an aduocate and followed Euagrius with his other two companions Theodosius and Maximius, who were afterwarde bishops, after that they had profited well in the holy scriptures, in the Monasteries. For in those dayes the Monasteries were common schooles, and the Abbots or Priours that were presidents there, did teach publyckely the holy scriptures.

Monasteries were in tymes past common schooles.

Chrisostome was bolde and free in rebuking sinnes, especially in his publicke sermons: and for that cause was he hated of the Cleargie. He withstode Gainas, who requested of the Emperour that he might obtaine a Temple at Constantinople for his people. Luke Hist. tripar. lib. 10. Chapt. 6.

Whoso list to see the life of Chrisostome, Palladius hath composed it.

97 S. Augustine was Bishoppe of Hippo, and was rayled vp by the power of God for to refute the errours, aswell of the Manichees, as of the Pelagians, who saide that Adam hurt onely but himselfe in sinning, nothing his successours. Then Sathan by this subtility made them throw cloaking their disease, to be incurable. But heretikes being vanquished by manifest testimonies of ỹ holy scripture, that sinne was descended from the first man into all his posteritie, they cauelled that it was descended by imitation, and not by generation.

Wherefore the holy men of that time, and amongst the rest S. Augustine, was forced to shewe howe that we are not corrupted by the wickednes which we draw from others by example: but that we bring our peruersitie euen from our mothers

wombe.

Furthermoze, whereas they sayed, that we are not iustified by the mercy of God thozough Jesus Chriſt without our owne merites, and that by our owne wozkes and naturall vertues wee doe purchase true and entyze iustice befoze God: It doeth appeare howe Saint Augustine shewed, that by faith alone we bee iustified, fozasmuch as faith doth imbzace him that iustifieth, to wit, CHRIST our LORD, with whome it vniteth and conioyneth, vs in such sozt that we be made partakers of him, and of all the gwds that hee hath: and that all gwd wozkes ought to come thereof, that is to say, of Jesus dwelling in vs, by the frée fozce and efficacie whereof, we begin to will that which is gwd, and to apply our selues thereto.

Nowe in what pzice and estimation we shoulde holde the bwkes of Saint Augustine, the reader may sufficiently discerne.

He dyed being 76. yeres of age, in the time whẽ the citie of which he was bishop, that is to say, Hippo, was besieged by the Vandales. He gouerned the said Church 40 yeares.

Whoso will sée his life, Possidonius hath wzitten it.

98 Under the Emperour Theodosius the yonger, about the yeare 430. after the natiuitie of our Lozd Jesus, there were gouernours in the Church these gwd men, Possidonius of Affrica, Bishoppe of Calme.

Celestine Bishop of Rome, who sent Palladius a Grecian and Patricius into Scotland & Ireland, foz to pzeach the faith.

He sent also into England Saint Germaine Bishoppe of Auzerre againste the heresie of the Pelagians.

He ordeined that no shoulde not medle in the parish of an other.

Also that no Bishop shoulde be elected contrarie to the will of the people, but that the consent both of the cleargie and of the people should be required.

The Church in that time was gretly troubled, & specially in Affrica: the chiefest men of the church were sent to exile, & martyred by Genserícus king of Vandales.

Moreouer in that time was holden the councell at Ephesus, in the which was Cyrillus bishop of Alexandria chiefe, & Nestorius Bishop of Constantinople was condempned by two hundred Bishops, who forged two persons in Jesus Christ, the one of man, and the other of God, and he coulde not abyde that men should call the Virgin Marie the Mother of God, by communication of properties.

This councell was holden in the tenth yeare of Theodosius the yonger, and in the yeare after the natiuitie of our Lorde Jesus. 437.

99 Sedulius, Possidonius Sozenus, Socrates, and Theodorítus, were also in the time aboue named, who set downe in writing the Churche matters.

Cassiodorus also made a briefe collection of their bookes, and of the bookes of Theodorite, the whiche haue bene chaunged by Epiphanius a schooler: and he of these three hath made one historie, which is named Tripartite.

100 In that time also was Eucherius bishop of Lyons, who wrote many bookes and commentaries, amongest others vppon Genesis, and vpon the bookes of the Kinges, which bookes are found extant vntill this present.

101 In the yeare 440. or there aboutes after the natiuitie of our Lord Jesus, & in the raigne of Valenti-

lentinian the Emperour, Victor bishop of a citie in Numidia, which is in Affrica, called in latine Carte-na, cõposed a booke against the Arrians & presented the same vnto Genserícus king of the Vandales, Arrian.

Polichronius Bishop of Ierusalem was at that time driuen away out of his countrie. He sold in the time of famine all his substance, and gaue the price thereof to the poore.

Archadius, Probus, Paschasius were also at that time in great price & reputation with the forsaide Genserícus: but hee seeing that he could not persuade thẽ vnto the sect of Arrianisme, after that he had cruelly abused them, caused them to be at the last martyred with others: some bishops he displaced, and the bookes of religion and christian faith were burned.

102 In the yeare 476, Honoricus Kinge of Vandales stirred vp greate persecutiõ in Affrica against the Christians, and foure thowsand nine hundred seuentie and sixe were sent to exile, without sparing eyther age or sexe: afterwarde in diuers times and by sundry kindes of torture they were put to death.

Some had theire handes cutt off others theire tongues. Within a while after vnder the shadowe of councel, he caused all the bishops to be assembled, the doctours, and other catholikes who to the number of thre hundreds twenty & fower, as P. Diaconus wrot, or as others witnes, foure hundreds fortie & foure, were sent to exile, and caused the Catholickes to be shut in the Temples, and gaue them to the Arrians. One Bishop named Latus was burned, that he might giue example vnto others.

Eugenius the Bishop of Carthage with moe thẽ fiue hundreds of the Cleargie, after grieuous tormentinges were committed to exile: but within

two

two yeares after the saide Honorius died miserably with vermine, and Gonthamundus succéded him. This Gonthamundus sent for Eugenius the Bishop of Carthage againe, at whose request all the residue were called home againe, and then the Churches also were open.

103 In the raigne of the Emperous Martian, Leo, Zeno, about the yeare after the natiuitie of Christe 490. were these good personages, to wit, Proterius bishop of Alexandria, Paschasius, Peter de Rauenna, Gennadius minister of the Church of Marseille, all which did confute the errours of Eutiches.

Also, Prosper, Saluian, Sidonius, & Germaine Bishop of Capua, Vaast Bishoppe of Arras, Fulgence Bishop of Raspe in Affrica, Autius Bishop of Vienna, Solenus who preached Christ, and was bishop of Charters. Boetius a lerned man, who was put to death by the commaundement of the Empepour Theodorike, an Arrian.

Also in ỳ same time was Epiphanius Bishop of Pauie, a verie auncient man, who brought into cõcorde and good quietnes the people of Liguria, he also brought with him frõ Burgonie many captiues aswell for money, as by his good and holy life, by which he obtained the redeeming of fiue thousande captiues. Paule the Deacon, & Nauclerus after him.

104 In the time of the Emperour Anastasius & in the 494. yeare, Gelasius of Affrica gouerned the Church of Rome 5. yeares: His father was bishop named Valericus, Nauclere. Some do attribute vn to him the distinction of the Authentike bookes, and of the Apocrypha.

He made mention of many bookes of Apocripha, as the booke called the assumption of the virgin Ma-

rie:

rie. Also the Canons of the apostles &c. Lok the first volume of Councels.

He composed fiue bokes against Nestorius and Eutyches.

Also two against the Arrians, and one treatise of excommunication. He restored againe Nestenus the bishoppe, after that he had knowen his penitence.

He excommunicated the Emperour Anastasius, because that he fauoured Acatius & other heretikes. He commanded the Ministers, that they should minister the communion, but vnder both kindes, not vnder one alone.

He declared at Rome in the middest of the councell, that in the Eucharistie neither the substance of the bread and wine, nor yet the nature were changed: but that therein as in an image, the flesh and bloud of our Lorde was representeed: and that in the sacrament they both were exhibited vnto ỹ faithful.

He declared there also ỹ those ought to be excommunicated which did not giue & take the sacrament of the Eucharistie whole. Loke the fift volume of councels.

Gennadius was in the time bishop of Marseille.

105 In the yere 518 Hormusda borne in Freselande in the citie of Campania, gouerned the church of Rome nine yeares.

He ordeined that mariages should be celebrated publikely and solemnely. Suppl. Chron. note.

At that time was holden a councell at Rome against the Eutychians, in which also it was ordeined that he which had made an honorable amendes, should not be admitted to the ecclesiasticall ministerie. Suppl. Chron.

Many Munks corrupted with ỹ Nestoriã heresie, because they woulde not be persuaded by the ex-

hortations of Hormisda: but rather sowed noisome and slaunderous speaches against him, were banyshed out of Rome, against whose hypocrisie he wrot.

He sollicited by letters & Messingers John bishop of Constantinople, the companion of Acatius, and the Emperour himselfe for to leaue the sect of Eutiches: but Athanase not only despised his admonitions, but sent his Ambassadours backe, saying, that it belonged to the Emperour for to commaund, and not to the bishop of Rome.

Paule the Deacon addeth of the Emperour besides all that, that he made them goe homewarde againe by sea into Italie in a shippe that was light and vnbalassed, forbidding them to take lande in Grece, but that they shoulde passe straight on being light without any carriage.

Anastase supporting the errour of Eutyches, when he was 80. yeares olde dyed being stricken with lightening in the 25. yeare of his Empire.

Hormisda is renoumed for hauing done greate almes dædes for the poore, and for that he condemned the heresie of the Manichées, which had begonne to budde, and for burning their bookes.

106 In the time of the Emperour Iustinian, about the yeare 530. after the nativitie of our Lorde Jesus Christ, was Arator who composed the Actes of the Apostles in Hexameter verses: and Gregory bishoppe of Langres, who was married. Fascicul. Temp.

The councel of Tours was holden at that time.

At the saide councel in the fift chapter it was ordeyned, that euerie citie shoulde nourish the poore straungers as much as it was able, so that the poore might not be constrayned to begge from place to place.

In the thirde chapter, that euerie bishop shoulde

kéepe his wife like as his sister, and that he shoulde gouerne both his house and familie aswell as the Church: so as there might be no suspicion of him.

107 In the raigne of the Emperour Mauritius in the yeare 591. the Wisigots were conuerted vnto the catholike faith: they left the heresie of the Arrians, by the meanes of of Recardus, or Richarde their king, and Leander bishop of Seuile. The confession of their faith was sent vnto the councell of Tolete.

There happened in ý time a great controuersie about the primacie, of the church: for John Bishop of Constantinople was pronounced and declared in the whole Synode of the Grekes, vniuersall Patriarch: and Mauritius the Emperour commaunded Gregorie bishop of Rome to obey the saide Patriarche of Constantinople: but Gregorie woulde not abide that any Bishop shoulde be vniuersall aboue all the rest: whereof it came that they called themselues servauntes of the seruauntes of God. Loke Gregorie in the 32. Epistle to Mauritius, and 28. to John the Patriarche. Loke John Caluin his Institution of Christian religion, lib. 4. chapter 7. section. 4.

Some woulde name this Gregorie to be one of the foure Doctours of the Church, with Augustine, Hierome, Ambrose: but histories doe make sufficient demonstration what a Doctour he was, séeing that he hath brought in a rablement of superstitiõs contrarie to the worde of God. Concerning which matter I will not say that the others had such puritie of doctrine sucked and drawen out of the holy scriptures as they ought.

To conclude, in the time of this Gregorie the ecclesiasticall doctrine had almost lost his puritie, for it was imbrued and darkened with humaine

traditions: for monkerie did then take roote and beginne to flourishe, and many and sundrie kindes of superstitions were dayly brought in. And after the time of Gregorie the great there grewe on still more horrible and bitter darkenesse, notwithstanding the Lorde hath alwayes raysed vp some good persons, that men might vnderstand that all ought to be cut away and forsaken that is contrary to the holy worde of God.

About this said time was Serenus Bishop of Marseille, who caused the images of saints and of our Lorde Jesus Christ to be broken, because hee sawe the people worshippe them. Then Gregorie reproued him for breaking them, but he praysed him for that he forbad the people to honour them. Looke the register or booke of his Epistles 10. parte. Epistle 4. and Polidore Virgill lib. 6. chap. 13.

108 During the raigne of the Emperour Phocas, and in the yeare of our Lorde 604. the primacie of the Pope was established: a little before that the abhominable secte of Mahomet beganne to spread the hornes abroad in Asia, which being once published abroade farre ouer, did corrupt, obscure & deface the true doctrine in manie places, and regions.

Then albeit that after the time of Gregorie the great there arose vp great multitudes of Monkes, some of them being more carefull of their bellyes, then to labour for to vnderstande by the holy scriptures the puritie of that true seruice which GOD requireth of vs: and although the writings of so great a multitude haue brought great plentie of darkenes, rather then of light into ỹ Church: I will neuertheless (in speaking of other good men in their order) make mention of the most discrete amongst them, who had some iudgement and doctrine with

them

them: in which notwithstanding were some errours, by reason of the confusion of doctrines which had then great libertie.

Isidorus the younger, Bishop of Hispalis, composed many bookes. Hée flourished in the yeare of our Lorde 630.

Within certaine space after was Beda a priest and moncke, who was an English man, hee lefte behinde him a great multitude of bookes, and made commentaries vppon the most part of the bookes of the holy scripture.

109 In the yeare 684. and in the raigne of the Emperour Constantine the fourth, was holden a generall councell at Constantinople of 289. bishops against the Monothelites, who denyed two willes and natures in Christ. George bishop of Constantinople forsoke his heresie. But Macarius Bishop of Antioch did not leaue it: wherefore hee was driuen from his bishoppricke. In this councell the discension that was betwixt the East church and the West church was appeased.

There it was permitted vnto the ministers of Grécce for to haue wiues lawfully, and to liue in mariage, but not to ỹ ministers of the west church.

The authour of the booke intituled Fasciculus temporum, yeldeth a reason thereof, saying, that they had vowed chastitie of their owne accorde vnder Gregory: but what shall they do then that haue not the gift of continencie? And moreouer can they vowe for others that come after them. Furthermore they vowed by constrainte and authoritie of the councels, as it appeareth here before.

It was there also ordayned that none should carie any infant to bee baptized, except he knewe the Lords prayer and the beliefe of the faithfull. Loke the seconde volume of councels.

Also that they should make no vow against mariage: and that the priestes who did separate themselues from their wiues because of their orders, shoulde be excluded from the communion. Loke Peter Viret in his Dialogue to them of Orbe.

In that time was Theodore Archbishop of Rauenna, who was a great almes giuer, and sought howe to kepe the cleargie in good manners: for which cause he was hated of them. Naucl.

Leger bishop of Authun was also at that time: whom Ebrion prince of the Pallaice of Fraunce, in the time of Theodoricus, caused his eyes to bee pulled out, ẏ soales of his fete to be cut, his tongue and his lippes to be mangled, & after he caused his heade to be taken off. Naucl. and Chron. Sig. This Ebrion cast downe Lambert from the Bishopprick of Utrech. Aime byshop of Sens was banished by Ebrion. Chron. Sig.

110 In the yeare 694. after the nativitie of our Lorde Jesus Christ, and in the raigne of Justinian the second, the Saxons being yet Paganes, receiued the Christian Faith by the meane of Sergius Bishop of Rome, according to ẏ saying of Sup. Chron.

The saide Sergius sent Umbred vnto the Frysons, for to conuert them to the faith.

Rabod their Duke woulde not thereto agree, alleaging that it was better to follow many then a fewe.

But afterwardes he being vanquished in war by Pepin great maister of Fraunce, the Frisons receiued the faith, being taught by one Willebroc a bishop, or by Clement, as some say.

111 In the raigne of Constantine, the fifte Emperour of that name, and about the yeare 742. was holden a councell in Fraunce by Boniface archbi-

shop

shop of Mayence, Burcardus Guntarius, & other bishops, which had not bene fourescore yeares before: insomuch that it was saide that religion in Fraunce was cast vnder fete and wasted, so saith Naucl.

There it was ordeyned that they shoulde euery yeare haue a Synode in Fraunce, the church men shoulde carrye no armour, They were forbidden hunting, that they shoulde kepe no manner of hounds or hawkes.

That euery Priest and bishoppe shoulde kepe himselfe within his parish, and there should labour to rote out olde heresies of Paganisme and the errours of sacrificing for the deade, the deuinations, sorceries, and other immolations that were vsed after the manner of the Pagans, about the churches, vnder the names of Martyrs and confessours, vide Naucl.

At Constantinople was assembled a councell by the aforenamed Emperour, in the fourteneth yeare of his Empyre, whereas were 300. and thirtie bishops, there was commaundement giuen that all the images of sainctes shoulde be taken away and burned.

Also the Emperour made his subiects to sweare that they shoulde no more worshippe any image of God nor of sainctes: but condemned to the death al those that shoulde call vppon the virgin Marie for helpe, and those that should haue in their houses any reliques of sainctes.

He commaunded the Monkes to marry, and the Nonnes to follow the estate of marriage Sig.

Afterwards he sent to ỹ Pope the conclusions of this councell, commaunding him to cast the images out of Churches.

Sabin king of Bulgarie caused all the images

in

in his kingdome to be beaten downe after the example of Constantine, wherupon he gat fauour with the Emperour. Naucl.

112 In the yeare 782. or thereaboutes, after the natiuitie of our Lorde Jesus Christ, was Alcuin, otherwise called Albin, the disciple of worthie Beda, a monke, and afterwardes Abbot of S. Martins in Tours, maister to Charlemaigne, he composed three bookes of the trinitie, and many other bookes.

At that time raigned Constãtine the sixte of that name, the 76. Emperour of Constantinople, the son of Leo the fourth: who against the will of his mother Hierene, caused the images of ẏ temples to be beaten downe, about the which not long before, she had assẽbled a councel at Nice, at ẏ request of Pope Adrian and of Theralius Archebishop of Constantinople, as Sig.

In this councel there were 325. bishops. Naucl. And there it was decréed not onely that they should haue images: but also that they shoulde of right be worshipped, and that all the gainsayers shoulde be excomunicated. But this decrée was shortly abolished by Constantine, as is afore saide. Chron. Euseb.

Moreouer within a while after, that is to say, in the yeare 792. was holden a Synode in Spaine, in a citie called Elyberis, or Granato, whereas did assemble nineteene bishops & thirtie and sixe priestes or ministers. Felix Bishoppe of Aquitaine was there president.

There it was concluded, especially amongst other poynts, that that there should not be in Churches any images or payntings.

113 During the raigne of Charlemaigne king of Fraunce, who was Emperour, though that hee had not gotten the imperiall crowne: in the yeare of

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our Lord Jesus Christ 801. was Ansegisus the Abbot, who made foure bookes of the decrées of Charlemaigne, of Lewis his sonne.

Amongst all other things, and aboue al things, hee would that the Bishopps shoulde preache vnto the people the true doctrine gathered out of the holy scriptures, and no otherwise: alleaging therefore the saying of Gregorie, That a minister who is without the sunne of preaching, kindleth against himselfe the wrath of the hidden iudge.

He also ordeined that no person shoulde make profession of Monachisme, without lycence of the king, for to shunne many deceypts.

He would that there should be but a fewe feasts ordeyned: he repressed the superfluitie of ministers, ordeyning that they shoulde be nourished with the reuenewes of the Church with the poore.

Furthermore in the time of Charlemaigne, and in the meane time whilest he passed his Winter at Francfort, vpon the Meine a Councell was holden of a great multitude of Bishops, in which the decrée of the councell of Nice, concerning worshipping of images, holden by Hierene (as is aforesaide) was pronounced false and condemned of all men, &c.

Charlemaigne caused to be published a booke in his name against images, the which agréed with the articles of the saide Councell. Furthermore hée made aunswere to two bookes, which were founde to haue bene written by Adrian the Pope to Therasius the Patriarch, and to the Emperour of Constantinople. By this writing Charlemaigne taxed, and secreatly condemned Adrian without naming of idolatrie.

There was also one councell holden at Cauaillon vnder Charlemaigne: in which, amongst other superstitions that were there condemned, the going

of Pilgrimage for religions sake was sharpely repressed in the 45. Canon, alleaging the saying of S. Hierome. No man ought to be praysed for that hee hath seene Jerusalem, but for that hee hath lyued well, &c.

It is saide of Charlemaigne, that he reproued the Archbishoppe of Mayence, named Boniface, because hee had a crosse all couered with golde, beset with pretious stones: for occasion so offering, hee checked him and saide, that it was rather the furniture of an Emperour then of a pastour.

114 Haymo Byshop of Albastat, scholler of Alcuinus, did write vpon all the bookes aswell of the olde as of the newe Testament, as is euident yet at this present. He dyed in the raigne of the Emperour Lewis the sonne of Charlemaigne in the yere of Christ. 834.

In his time was also Rabanus, who was first a Monke of the order of S. Benit and Abbot of Fulden, afterward he was archbishop of Mayence, who was also a disciple of Alcuinus, he also made commentaries vpon all the bookes of the Byble. He dyed in the yeare of our Lorde 855.

Strabus was his scholler, of whom it is founde written, that he was the first that collected the ordinary glose of the writings of the fathers and doctours, the which glose was afterwarde augmented by many others who added sentences therto.

115 Bertrand a Priest, a learned man & well instructed in the true Godlynesse flourished in the time of the Emperour Lotharie in the yeare 840. He wrote many good workes: of which it is saide that they did not come all to our hands.

He wrote a very commendable worke to King Charles the brother of Lotharie, that is, one booke of predestination, and one other of the bodie & bloud

of

of our Lorde Jesus Christ.

The cause why he composed that booke, wherein he writeth very learnedly of the supper of ỹ Lorde, was by the aduise and commaundement of King Charles le chauue, that he might bring the people into one and the true opinion, who were then deuided touching the said misterie.

So that one sort saide, that Christ was therein taken and eaten in misterie, and was figured vnder the Elements of breade and wine: some saide on the contrarie, that all that which was sæne in the saide misterie was chaunged and conuerted, and as many doe say vnto this day, transubstantiated into the body and bloud of Christ.

Some said that it was figuratiuely or euidẽtly, this was the proper bodie of Christ which he toke of the wombe of the virgin Mary, & with the which he is ascended into heauen: others saide that it was the spirituall bodie, that is, the misterie, representation, figure, vnderstanding and spirituall apprehension of the proper bodie and bloude of Christ, deliuered to the death for our sinnes, and risen againe for our iustification.

All which opinions are founde remayning till this present: for some holde still transubstantiation, others impanatiõ, others a metaphore, but somewhat reall.

Others there were who acknowledged nothing els but mére breade and wyne: all which doubtes be in the said booke briefly dissolued vnder these two questions, to wit, whether Christ be there in misterie and figure, or according to the trueth.

Whither this bodie of Christ be the proper body which he toke of the wombe of the virgin Marie, or not. The which two questions hee debateth aswell on the one partie as on the other, affirming concer-

ning the first, aswell by naturall reasons, drawne from common vnderstanding, as by euident testimonies of the holy scriptures, and auncient doctours, that the bodie and bloude be therin taken vnder the vaile and couerture of breade and wine, figuratiuely, and shadowed, not visibly and euidently, (the which he calleth, according to the trueth.) Also not clearely and openly, but secreatly.

Concerning the other question, by one and the same processe hee sheweth by infringible and inuincible argumentes that in this misterie is the spirituall bodie: that there is a mistical and spirituall vnderstanding thereof, and not the verie same bodie that he tooke of the virgin Marie.

He saith verely that the bodie of Christ is there, inasmuch as the spirite of Christ is in the sacrament, that is to say, the power of the word of God: the which doth not only fæde the soule, but also purgeth and cleanseth it.

For to sæ this matter more at large you may reade the boke that is at this day extant in French and published abroade.

116 In the yeare 964. Vldzicke Bishoppe of Aulspurge in Allemaigne did greatly withstand the decrées of Pope Nicholas, he wrote vnto him one Epistle, shewing among other thinges, that he did amisse, when he went about to compell the Clearks (whom he ought to haue exhorted that they shoulde kæpe the chastitie of marriage) by force and vyolẽce to abide in continencie.

Saying also that this is deemed of all men violence, when any bodie is constrayned to kæpe any particuler decrée contrary to the institution of the Gospel, and against the doctrine of the holy Ghost.

He shewed plainely that the Lord in the old Testament hath constituted and ordeyned marriage

for

for priests, and that we do not reade that afterward he forbad it. note

That euery one folowing the saying of the Apostle in the 7. Chapt. to the Corinthians, ought to haue his wife.

That hypocrites doe corrupt this sentence, and falsely say, that it appertayneth onely to the lay people, and yet notwithstanding they make no difficultie of conscyence, in any holy order whatsoeuer they be placed, to abuse other mens wiues.

Also he sheweth that this sentence of the Apostle, that is, that euery one shoulde haue his wife, excepteth no person, but him that maketh profession of cõtinencie, or him that hath determined to perseuer in virginitie, according to the Lords will.

That the vowe of man cannot breake the commaundement of God. That he who cannot contain, ought to marry. 1. Cor. 7.

He also alleageth the Canons, that is, that the Bishop or minister ought in no wise put away his wife vnder a colour of Religion: and that if he forsoke her, he should be excomunicated: and that if he abode in that obstinacie, he should be vtterly dismissed and cast of from his calling.

That the bishop must be vnreproueable, and the husbande of one wife, and howe that the Apostle (to the end that none should conuerte this sentence to one Church or congregation alone) added consequently, He that knoweth not howe to gouerne his houshold, how shal he gouerne and guide the church of God: & he also sheweth ý the glose of those is false, who will expounde the Church to be the onely wife.

Also that those which alledge for their patrone and defendour S. Gregorie, be ignoraunt, not vnderstanding that perilous decrée made by S. Gregorie, whiche was afterwarde purged by a worthie

fruite of repentance: for it is said that on a certaine day as the saide Gregorie sent to his poole for fish, he had drawne vp out of the saide poole, which he saw, aboue fiue thousande heades of yong children, wherat he being moued with true repentance, beganne to weepe: and confessing that the decree that he had made concerning the continencie of Priestes had beene cause of such a murther, he then amended his fault (as it is said) by a worthy deede of repentance. And after that he had condemned his said decree, he praysed the councell of the Apostle, to wit, that it is better to marrie then to burne, adding more on his part, that it is better to marrie, then to giue occasion of murther.

In the ende he confounded by many testimonies of ỹ holy scripture the horrour of vowing continencie, and following the saying of S. Paul 1. Timo. 4. he declared, that it is the doctrine of Diuels to forbidde marriage.

Wherby we must note, that the Lord in the middest of the furie and madnesse of the world rayseth vp some faithful ministers for to withstand the horrible spoyles of the aduersaries. He that would see at large the saide Epistle published nowe in French, read the firste of Crespin vppon the estate of the Church, out of the which I haue gathered some parte of these collections.

117 In the yeare 869. was Johannes Scotus (it was not John the Frier) a learned man, who was sent for out of France into England, by Alfridus king of Englande: who founded the Schole or vniuersitie of Oxenforde, whereas the said Scotus was president: but afterward becomming a Monk, he was slain by the Monks of ỹ Conuent as he was teachingthē. He wrot like as Bertrand did, touching properly the body and bloude of Christe in the

supper.

In that time, or thereabouts, the Normands being vanquished, receiued the faith. Naucl.

The king of Bulgaria also about this time receiued the faith, and willingly forsaking publike affaires he was made a Monke, and left the realme, to his sonne, who reiected the faith: so that his father came out of the monasterie, and went againste him in battaile: and hauing gotten the victorie, he caused his eyes to bee digged out, and kepte him in prison, and gaue the kingdome to his yonger sonne, and after he returned to ỹ Monastery againe. Naucle. and Sigeb.

Adrian the Pope sent three legats vnto the Bulgarians, being newly conuerted, to wit, Siluester, Leopard and Dominicke, for to institute ordinances concerning the affaires of the Church, according to the Romaine forme and fashion: but afterwarde they being persuaded by the Grekes, reiected the latine ministers, which thing bread great hatred betwixt the latine Church and the Greeke Church, and all the contention of the said Churches happened through this Primate, and for the diuersitie of ceremonies. Naucl.

Edmund ỹ last king of the East Englishmen, was slaine by the Paganes of Denmarke, in the yeare 871. and is canonised a martyre.

118 In the yeare 938. Ratherius Bishop of Aerone wrot againste the herisie of Anthromorphites, which was renewed againe in that time, saying that God had a corporall forme.

In the same time Spireneus Duke of Bohemia receiued the Christian faith, thorough the persuasion of the Emperour Henricus. Suppl. Chro.

Aldebert of Bohemia bishop of Prague went to Pannonia for to preach the faith, and baptised the king

king of Hungaria. From whence he went to Prussia, whereas he was martyred.

119 In the raigne of Henrie the seconde of that name, Duke of Bauiere, who obtained the Empire by election in the yeare 1005. Burchardus, firste a Monke of Lob, disciple of Albert afore mentioned, was bishop of Wormes he compiled the old canons: which afterward were abridged by Gratian, or rather corrupted, as it may easily be iudged in conferring the one with the other. Rhenanus in his annotations vpon Tertullian.

120 In the raigne of Henrie the thirde of that name, and in the yeare 1039. lyued Berengarius a Doctour, borne at Tours, Archedeacon of Angres, who maintained the opinion of the foresaid Johannes Scotus, and Bertran concerning the Eucharistie.

And in the yeare of Christ, 1051. Pope Leo assẽbled a councell at Verseill, whereas was firſt handled the opinion of Transubstantiation (albeit that this worde had beene inuented not long afore) and there was condemned the opinion of Johannes Scotus and Bertran.

Berengarius appeared not at the saide councel, but sent thither two clearkes: and as they went about to excuse Berengarius, and to shewe reasons therefore, they were beaten with fistes, and put in prison. Loke howe Oecolampadius reasoneth therabout.

Arnulphus Archbishop of Lugdune, Liued in the time of Honorius the seconde, 1127. as writeth Hugo, Platina, Sabellicus. He was a man learned, zealous and of great deuotion, and a worthie preacher he came to Rome: in his preaching he rebuked ỹ dissolute and Lasciuious losenes, incontinencie, auarice, and immoderate prid of the cleargie: procuring

ring all to followe Christe and his Apostles in pouertie rather, and purenes of life. By reason whereof this man was well accepted and highly liked of the nobilitie of Rome, for a true disciple of Christe: but of the Cardinals and the cleargie no lesse hated, then fauoured of the other. In so much that proudly in the night season, they toke him and destroyed him. This his Martyrdome (sayth he) was reuealed to him before from God by an Angell, he beeing in the desert, when hee was sent forth to preach, whereuppon he saide to them publikely with these wordes: I knowe (sayth he) ye seeke my life: and knowe, ye will make me a way priuely. But why: because I preach to you the trueth, and blame your pride, stoutnes, auarice, incontinencie, with your vnmeasurable greedines in getting and heaping vp riches: Therefore be you displeased with me. I take heere heauen and earth to witnesse, that I haue preached to you, that I was cõmanded of the Lord. but you contemne me & your creatour: who by his onely sonne hath redeemed you, and no maruell if ye seeke my death, being a sinfull person preaching to you the trueth: when as if S. Peter were here this day, and rebuked your vices (which doe so multiply aboue all measure) you woulde not spare him neyther. And as he was exprelling this with a loude voyce, he saide moreouer: for my part, I am not afraide of death for the truths sake: but this I say to you, that God will loke vppon your iniquities, and will be reuenged, you being full of all impuritie, & play the blinde guides to the people committed to you, leading them the way to hell. A God hee is of reuengeance. Thus the hatred of the cleargie being incensed against him for preaching the trueth, conspired against him, and laying priuie waite for him, toke him, and drowned him. Sabellicus and

Platina saith they hanged him. Diuerse and sundry articles he held, which are set downe in the two volumes of the generall Councels.

121 About the yeare of our Lorde 1110. Sigebert florished, who (as it may well appeare) was a verie expert man, like as his Chronicle yeeldeth testimonie.

In the yeare 1126. Hugo of the Saxon nation, and surnamed of saint Victor the diuine of Paris, was in that time at Paris. Amongest his writings are founde many complaintes against the disorders of the Clearkes in his time.

122 Bernard first Abbot of Claireuaux, a Burgonion borne, flourished about the yeare 1140.

By the writings of S. Bernard we may knowe how ỹ in that time miserably corrupted, he stroue against ỹ impietie of the Pops and Churchmen. Lok his sermon 67. he calleth them the ministers of Antichrist, in the sermon 57. to Pope Eugenius and in the sermon 33. vpon ỹ Canticles he saith oftentimes how ỹ the prelates are become Pilates. He reproued Eugenius, because he letting alone the word of God aduanced mans traditions.

Hugo a Cardinall, in his postille vppon Saint John alleageth, that S. Bernarde saith in a certain place thus, It sæmeth, O good Jesus that all the vniuersitie of Christians professed haue conspired against thee, and that those be chiefest of the conspiration which do obtaine the prymacy in thy church.

About the end of his days he declared sufficiently that he knewe perfectly the true doctrine of iustification through Jesus Christ, whom alone he had for his refuge, casting aside all other holynes and righteousnes.

His writing do yæld certeine testimony of him: he died being 63. yeares olde. Naucl.

123

123 John of Sarelburie Bishoppe of Chartres, was in the yeare 1157. Who sharply withstode the wickednes of the Popes and of the Cleargie.

He wrote a boke intituled Obiurgatorium, Cleric.

In his boke intituled Policraticus, he saith thus: In the Romishe Churche be set the Scribes and Pharisées, lading the shoulders of men with importable burthens.

The highe priestes is heauy to all men, yea wholly importable, and past the strength of man to beare: His legates doe so disperse themselues abroade, as if sathan were come out frō the presence of the Lord for to torment the Churche.

Judgment against the people, none other thinge but a verie marchandise. They iustifie the wicked for golde and siluer, and delight in matters that are vngodly. They eate the sinnes of the people: they be therwith clothed & norished in all excesse, whereas the true worshippers do worshippe the Lorde in spirite. He that sticketh not vnto their doctrine is eyther iudged an heritike or a schysmatike. &c.

There haue bēn oftentimes good doctors in the Churche, but they durst not say nor write all that which was needefull.

In a boke intituled Speculum, it is saide that this good Bishop John amongst other complaintes hath somtimes ben heard say vnto Pope Adrian the fourth (with whome he was very familiar) on this wise. That the Pope hath beene truely called a sernaunt of seruauntes, because hee serued the Romaines, that were seruauntes to auarice. The saide Pope Adrian sometimes woulde say vnto the saide Bishop John: That many Popes did succede rather Romulus in murthers and parricides, then saint Peter in feading the flockes.

124 In the yeare 1127. and in the raigne of Friderike Barberosse the Emperour, Arnolde bishoppe of Bixta stode in contention against the administration of ciuill matters & of the temporall sword, which the cleargie had vsurped. And therefore R. Barns saith, that after Adrian was elected Pope, he would neuer goe into the Church of Latran for to be consecrated, except the saide Arnold were first banished the citie, calling him heretike, and a solicitour of the people of Rome for to maintaine their libertie.

In the same time was Peter de Blois, who by his writinges touched the wickednesse of Churchmen: in a certaine epistle that he wrote to an officiall of a Bishop, he exhorteth him to depart out of Babilon, detesting the tyrannie of Bishops, and of their officials, calling them hellishe harpies, who doe nothing else but pill and teare in peeces the Church of Jesus Christ. He oftentimes named the cleargie Syria, Edom, the Calues of Bethel, Idols of Egypt, the fatte of Samaria, Priestes of Baal, and iudges that forge wicked lawes, and by other like names he called them. He saide thus of Rome: all is subuerted at Rome through giftes, the Monkes haue all libertie for siluer, and redeme for yerely pensions all manner wickednes of the flesh.

Their filthinesse beginneth to be song in the Tabernacles of Geth, and in the streates of Ascalon. Thus did the prince of Sodome, and his disciples after him be set in the chaire of pestilence &c. He that woulde see more of him, let him reade his writings.

125 Then in the time afore mentioned being couered with darkenesse and horrible wickednesse, as historiographers doe credibly reporte. And then when as the Locustes and Vermines were flocked abroade in so great multitudes, for to deuoure and

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eate vp that little greenenes that remained in the world: we see yet that the Lord hath rayſed vp ſome good people for to go about to ſtoppe ſuch gulfes, in the middeſt of which raigned all infections and filthineſſe in vnrighteouſneſſe and vngodlineſſe.

Wherevpon we haue to conſider, that the Lorde doth not ſuffer ſuch Monſters, wout reprouing them for their horrible miſdoinges, and that hee will not wholy ſuffer the clearenes and puritie of his holy worde to be quenched, albeit that the world deſerue that it ſhoulde bee ſo, becauſe of the wicked fruites that the people doe bring foorth. And alſo we may marke howe that by meanes in time and place hee bringeth againe, as the dawning of the day, his true light, for the which at this time Waldo of Lions was alſo raiſed vp, whoſe hiſtorie in this place it ſhall be good to conſider.

The hiſtorie of Waldo.

126 In the yeare 1160. or thereaboutes, and in the raigne of the foreſaide Emperour Friderike Barberoſſe: Peter Waldo a citizen of Lyons, a rich and learned man, was aſtonied and brought into a trance, in leaning to mans frailtie, by meanes of a certaine man, who at that time was with the ſaide Waldo and other the principall men of the foreſaide citie of Lions, recreating themſelues, and talking togither, who ſodainly fell downe dead in the preſence of them all. Which thing Waldo ſeeing amongeſt the reſt, wondered greatly and was ſtricken to the bottome of the heart, ſo as he thought with himſelfe that God did ſufficiently declare to him by this example, & other like argumentes, that he ought not ſo to grounde himſelfe in earthly matters, which be corruptible and frayle, but that hee

ought (better then he had done afore) loke vp on high to the heauenly life, wherevnto he felte himselfe called by God. And therefore he purposed with himselfe to regarde his life more narrowly, and to repent, and to meditate vppon true pietie. And then he began to doe many almes deedes, and to open his house to all men, and to speake of repentance and true godlines to euery one that came to him about any businesse, what soeuer it was.

This liberalitie drewe many poore and nædie, so as they beganne to come by flocks vnto him: and he dayly expounded vnto them somewhat out of the holy scriptures into the vulgar tongue: for he was a learned man (as the historie of that time, and the Catalogue of the witnesses of the trueth doeth testifie.

The Bishop of that place and the prelates that doe carrie the keyes (as they say) and will not enter in themselues, nor yet suffer others to enter, beganne to murmure thereat, that a lay or secular mã (as they tearme them) shoulde handle and declare the holy scriptures in the vulgar tongue, and that he shoulde make assemblies in his house, warned him vnder payne of excommunication to cease: but for all that the zeale ỳ Waldo had for the aduaunrement of the glorie of God, and the desire which the simple ones had for to learne, was no whit diminished: but on the contrary side the resistance and tyrannie of prelates gaue occasion to discouer the errours and superstitions of the Romaine see, which were hidden in darkenesse.

The like thing happened in our time, that is, when as the Pope and the Priesthode woulde not onely endure that Martin Luther shoulde reproue their indulgences: they themselues were cause that their errours were more narrowly sought out, and

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their abhominable blasphemies discouered.

It is easie then to consider that this traunce aforenamed, which Waldo had, was sent from God: and the fruite and end also shewed the same: for the traunce that moued Bruno to seeke for remedy and consolation at his owne fantasie without the word of God, was of the Deuill, and proceeded from his illusions.

And for to goe on further in speaking of Waldo, of whom the Waldenses toke their name.

He in the same time made a collection in his vulgare tongue of the places of the auncient fathers: for to defende his adherents, not onely by authoritie of the holy scriptures: but also by testimonie of the doctours, against the aduersaries.

It is verie likely by the historians, yea by the writings of the aduersaries, that this assemblie endured a certeine time (as about the space of foure or fiue yeares) that Waldo taught in ỹ cytie of Lyons before that he was put to exile and banishment: for inasmuch as he was mightie and had friends, he was not so sone entrapped with daungers, as afterward they were: and thus the name of the poore in Lyons began to bee a byworde, they were called Waldenses, Lyonnistes, Insabbati, that is to say, such as obserue no sabbothes nor feastes, & many other such names were deuised against them, for to make them seeme detestable.

The doctrine of the Waldenses.

After that Waldo and his adherents were driuen out of Lyons, some of them went backe into Lombardie, whereas they multiplyed: so that their doctrine began to bee spreade thorough Italy, and came to Sicilia: as the patents of Frederike the seconde

conde, set forth against them whilest he raigned, do sufficiently declare.

By the recytal of those that haue writen against them, and of Reinerius, who lyued & wrote shortly after that time, it may bee gathered that their doctrine was this:

That we must giue credit to the holy scryptures onely concerning matters of saluation, without staying vpon men. That they do containe al whatsoeuer is necessarie for saluation, & that none other thing ought tobe receiued but that alone which god hath commaunded.

That there is but one onely mediatour: & therefore they not ought to call vpon saincts.

That there is no purgatorie: but that all men that are iustified thorough Christ, goe vnto eternall life. That there is no thirde nor fourth place.

They receiue and allowe two sacraments only, Baptisme and the Lords supper.

They say that all masses, and especially those inuented for trespasses, bee damnable, and that they ought to be abolished.

That all humaine traditions must bee reiected, and not be accounted any thing necessarie to saluation. That singings and rehearsing of offices, & fastings tyed vnto a certein day, superfluitie of feasts, difference of meates, so many degrées and orders of prieskes, Monckes and Nonnes: so many blessings, and consecrating of creatures, vowes, pilgrimages and all the confusion and great heape of ceremonies inuented heretofore, ought to be abolyshed.

They deny the prymacie of the Pope, and especially the power that they vsurpe ouer cyuill pollycies. And they allowe none other degrées saue of bishops ministers and Deacons.

That the sea of Rome is the verie Babilon, and

that

that the Pope is at this present the fountaine of all euils.

That the marriage of ministers is good and necessarie in the Church.

That those that heare the word of God, and vnderstande it aright, be the true Church: vnto whom Iesus Christ hath giuen the keyes for to let in the sheepe, and to driue away the Wolues.

Lo here is briefely the doctrine of the Waldenses, the which the enemies of the puritie of the holy scriptures, haue impugned against, & for the which (by their owne testimonie) they haue béene persecuted.

Mathias Illiricus in the Catalogue that he collected of the witnesses of the trueth, speaketh of the consultations of certeine aduocats of Auignon. Also of the three Archbishops of Narbonna, of Arles, and of Aix, and likwise of the Bishop of Albanie, about the rooting out of the Waldenses: written three yeares past: by which it appeareth, that at that time and before were a great nomber of the faithfull dispersed here and there throughout all Fraunce.

It may also be gathered by the consultations of the saide three Archbishoppes, that as the number was great, the persecution also was very cruel: for in the ende of them it is founde thus written. Who is so young in Fraunce, that hee knoweth not the condemnation of the heretikes called Waldenses, executed of long time so iustly? A thing so famous, and so manifest, which at so great costes and charges of the Catholikes was sealed with so many condemnations, and the deathes of those wicked infidels, can it bee called in doubt?

It appeareth then what bouchery was vsed at that time with the faithfull, what crueltie the suppostes of antichrist exercised then against the good

which were willing to mainteine the puritie of the holy & true seruice of God, like as by his holy word he teacheth vs that he woulde be adored, serued and honoured.

I will also recite some thing of that which is written of Albigeois or Albois, a people that had receiued a beginning of the light of the trueth, and stode in contention against the Idolatrie of transubstantiation: which thing first caused them to retyre from the Romish Church.

They inhabited the countrie about Tholouse & Albi. S. Dominick, author of that newe secte, that call themselues preachers, came out of Spaine and persecuted them greatly both in worde and deede.

Pope Innocent the thirde sent also in that time vnto them a legate, Nicholas bishop of Thuscolane, who comming thither with foure horses & two mules, returned in short space with fiftie and with great pillage which hee brought thence, hauing exercised great crueltie and tyrannie against these pore people, whom also hee charged with horrible crymes, thereby to make them odious to all the worlde.

The said Pope caused to be published a croisard against them, and gaue ful indulgence and remission of sinnes vnto those that woulde make warre against them. Simon Earle of Mountforde went against them, and destroyed a great multitude of them neare Tholous, a hundreth and fortie were burned in the diocese of Narbonna, and 4. hundreds in the diocese of Tholous, at sundrie times.

In this discomfiture of the Albigeois Peter king of Tarracon, who had fauoured them, was slayne in combat, Simon de Mountford pursued his victorie: Loke Mathew Paris the English historigrapher who was in that time.

127 In the yeare 1240. was Peter de Vinea, Chauncelour to the Emperour Frederyke the seconde of that name, who wrote at that time many letters in the name of ỹ Emperour, of which some be in print till this present, wherein hee complayneth that all the worlde cannot content the insatiable couetousnesse of the Pope: That the beastlynes of the Cleargie is so filthie, that it is a shame to bée named.

Hée openly mainteyned that the Pope hath neither by deuine nor humaine right any power of the sworde.

Guillame le Orfeure also in his time shewed that the Pope was Antichrist: Rome, Babylon, & the prelates members of Antichrist. Cesarius in the 10. Distinct. of his dialogues.

Then the fruite of the doctrine that the Waldenses at that time spread abroade appeared in manie who did set themselues against the fraudes and abhominations in the sée of Rome.

Robert Grosted sometime bishop of Lincolne, a 1253.
man famously learned (as that time serued) in thrée tongues, both Latin, Grécke and Hebrew, also in al other liberall sciences, whose works to this day are extant, this Godly and reuerent Byshop after dyuers conflicts and agonies sustayned against the bishoppe of Rome: after the Example of Guliel. de sainct. Amour of Nico. Gallus and other afore mentioned: at length after great labours and trauels of life, finished his course, and departed at Buckdoue, in the moneth of October 1253. Math. Parienstens. Of this Robert Grosted writeth Cestrensis in the seuenth booke of his historie: that partly for that it grieued him to sée the intollerable exactions of the Pope in the Realme of Englande, partly because he refused to admitte a certaine young Nephew of

the Pope to be canon of his Church. Hee therefore writing to the Pope, and signifying that he coulde not admit any such persons into his Church, which neither knewe themselues nor the tongue of the people, nor the charges committed vnto them, was called vp to Rome, & there excommunicated, who then appealing from the Pope, shortly after departed in the yeare aboue written. It chaunced within two yeares after his decease, that Pope Innocent being a sleepe, a certein Bishop apparelled Bishoplike appeared vnto him, and striking him with his staffe on the left side, said Surge miser, veni in iudicium, that is, rise wretch and come to thy iudgement. The next day after, the Pope was founde amased and greatly troubled.

128 In the yere 1260. flourished Guil. de sainct Amour, a doctour of Paris, a Chanon of Bauuais In his sermons (as he himselfe doth witnesse) hee especially reprehended the Hipocrisie of Prelates, saying that this vice was most daungerous of all others, wherewithal the Church was wholly infected.

He stode against the orders of monkes, and especially the begging sort, accusing and blaming them, forbecause they troubled the Churches: he alleaged testimonies out the scriptures, which made mention of Antichrist and of his adherents, and applying it vnto the time present, he proued by thirtie & nine tokens, that the begging Fryers were false Apostles.

Hee expounded this place of the holy Gospell, If thou wilt be perfect go and sell all that thou hast &c. Matt. 19. Chap. vers. 11. Whereupon the begging fryers doe founde their order, and hee gaue to note that this place is not vnderstode of actuall pouerty (as the sophisters doe argue) but in habituall: that

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is to say, that Jesus Christ demaundeth of vs, not that we should cast away and rid off that we haue: but that we shoulde be readie whensoeuer the confession of the name of God and the glorie of Jesus Christ shall require to abandon not onely ỹ which we possesse, but our owne soule: and not onely as it is declared in S. Luke Chap. 14. vers. 26.) to forsake father and mother, yea & to hate both them and our owne liues in respect thereof.

To conclude Jesus Christ wolde that we should forsake all, when the confession of the trueth do require.

Mathew Paris an englisch historiographer wryteth, that in the same time there was greate contention in the vniuersitie of Paris, againste the monkes, who by multitudes woulde oppugne and beate downe all that they lusted, hauing forged a new booke full of errours and blasphemies, the which they had renued and intituled Euangelium Aeternum, that is to say, the euerlasting Gospell, which booke they woulde haue published abroade.

Then for to appease this tumult, there were sire appoynted out of the schole, who were at that time the most famous in al the vniuersity, amongst whom, was Guil. de sanct Amour, for to sende vnto Rome to the Pope, and to shewe the insolencie and blasphemy of the monkes.

The monks sent also on their partes: and after great contention, their errours touching their eternall Gospell was condemned. But the Pope with certaine Cardinals and Monkes did not represse ỹ tyranny of these begging monks, writing that it was greatly nedefull that such souldiars shoulde become most mightie all abroade.

These bee the very wordes of Matthew Paris who was in the same time.

There is also a booke founde to haue bene writ-ten in the same time, intituled de periculis mundi, that is to say of the daungers of the world, which the papists attributed to Guillame de sainct Amour, making him onely of this opinion: but it appeareth to haue beene written by many, and conteineth the complaints against this new vermin of monks, with an aduertisement to the Church, that great euils will come thereby.

The saide sainct Amour was condemned for an heretike, whereupon rose great adoe betweene the scholars of Paris: but for fulfilling of the Popes commaundement, M. William was banished out of Fraunce.

Some holde opinion that certaine of his bookes are vntill this present day in the lybrarie of Sorbona, and many other Doctours haue written the like.

To conclude we see that albeit the trueth is dayly reiected and banished, yet notwithstanding it groweth vp euery day more and more in time and place: For what though it be reiected and banished, neuertheless for al the great bulwarks that can be deuised against it, they can in no wise hinder, but that the trueth will shine, yea in the middest of the most profounde and thicke darkenesse, in the tempests and outrages of our time. Whereuppon wee must acknowledge, that it is no humaine worke (for that it seemeth feble) but that it is of God, who in his time will bestowe on vs so singular a grace & benefite.

129 Laurence an Englishe man, a doctour of Paris, in the yeare 1275. mainteined the opinion of M. Guillam de saint Amour and wrote against the Monks one booke containing an admonition to beware of false prophetes, and one other booke by which

which he defendeth the foresaide saint Amour.

The booke that these Monkes had set forth afore of the eternall and spirituall Gospell, was burned openly: and for to couer their filthines and impudencie, they made the people beléeue that a certaine monke, who was deade long afore, had composed the same.

Petrus Johannes was about the yeare of our Lorde 1290. which taught and maintained manie thinges against the Pope: prouing that he was Antichrist, and that the sinagogue of Rome was great Babylon. He wrote vppon Mathew, vppon the Epistles, and vpon ỹ Apocalyps. Mention of this Petrus Johannes is made in Nicho. Emericus in lib. Inquisitionum &c. And because the Pope coulde not burne him aliue afore his death he caused his bones to be taken vp and burned.

Robertus Gillus, who being borne of a right noble parentage, for deuotion sake, was made a Dominicke frier, about the same yeare of our Lorde 1290. This man, as appeareth by his visions and ỹ prophetie of Hildegardis, his visiõs all tend against the spiritualtie of Rome. Where in the fift chapter, he calleth plainly the Pope an Idole, which hauing eyes seeth not, neither lusteth to sée the abhominations of his people, nor the excessiue enormitie of their voluptuosnes. But onely to sée to heaping vp of his treasure: and hauing a mouth, speaketh not, but saith: I haue set good men ouer them (whiche is sufficient for me) to doe them good either by my selfe, or by some other. And it followeth in the same Chapter, woe be to that Idole, woe be to the mightie and proude, who shall be equall in earth to that Idole. He hath exalted vp his name in earth, saying: who shall bring me vnder? Is not my house compared with mightie potentates of the land? I

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am higher then Emperours, kings, or princes: knightes on their horsebacke do seruice vnto me. That which my fathers had not before me, that haue I done to me, &c. This godly man did forewarne (as in a certaine chronicle is declared) how God would punish the simonie and auarice of the cleargie with such plague, that riuers shoulde runne with bloud &c. It is said that there is remaining a gret volume of his visions, which are not yet abroade: for those which are extant, are but a briefe extract out of his visions and reuelations.

Dantes an Italian writer, a Florentin, liued in the time of Lodouicus the Emperour in the yeare 1300. and tooke parte with Marsilius Patauinus against three sortes of men, which he said were enemies to the trueth: That is the Pope: Secondly, the order of religious men, which count themselues the children of the Church, when they are children of the diuell their father: Thirdly, the doctors of decrées and decretals. Certaine of his writinges, be extant abroade, wherein hee proueth the Pope not to be aboue the Emperor, nor to haue any right or iurisdiction in the empire. He refused the donation of Constantine to be a fained thing, as which neither did stande with any lawe or righte. For which he he was taken of many for an heretike. He complained moreouer very much, the preaching of Gods worde to be omitted: and in stede thereof, the the vaine fables of monkes and friers to be preached and beléeued of the people: and so the flocke of Christ to be fed not with the fode of the Gospell, but with winde. The pope, saith he, of a pastor is made a wolfe, to wast the Church of Christ, and to procure with his cleargie not the worde of God to bee preached, but his owne decrées. In his canticle of purgatorie, he declareth the Pope to be the whore

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of Babylon. And to their ministers, to some hee applyeth two hornes, to some fower. As to the Patriarches, whome he noteth to be the tower of the said whore Babilonicall. Ex libris Dantis Italicè.

1306 In the yeare of our Lorde Jesus Christ 1306 was Peter Cassiodorus, an Italian, a noble man, and well instructed in the worde of God: who wrote an Epistle to the Englishmen, whereof because of the aduertisment and instruction contained therein I iudge it best I write it here downe, by articles, as it were for to giue vnderstanding the better vnto the simple sort of that that is contained therein.

Marke well the Articles of this Epistle of Peter Cassiodorus.

First he sheweth that the Romaine princes, to wit, the Pope and Cardinals, bee enemies to the Church, calling them Scribes and Pharisees that sit in Moyses chaire: destroying the Church, lading it with sorrow: making their philacteries larg, & desiring to enrich themselues with the Maribones thereof: laying thereon importable charges: bringing it into all manner seruitude, which hath beene alwayes free.

That the Pope did often call to remembraunce this sentence of the Prophet: (against ỹ sence whereof he applyed himselfe to robberie. Isay 8. Take thée a great volume, and write therein after the fashion of men, make hast to spoyle, dispatch and be nimble in filching and pilling.

That it doth nothing lesse belong to the Pope, then the saying of the Apostle to ỹ Hebrewes. chap. 5. that is, that the high priest being taken of men, is constituted by men, for the thinges that belonge vnto God: That such a high priest was not ordeyned for to apply himselfe to spoyles & rapine, for to lay tributes and yearely rentes vpon men, nor yet for to kill men.

That it is not profitable to vse the ministerie of

the Church in the synister part (as the Pope and his doe) but in the right part, by which ministerie the diuel is banquished, and a greate many soules led vnto Jesus Christ.

That none can serue both God and Mammon togither, and to please his will, cleaue to the reuelations of the flesche and the bloud, and offer to Christ giftes and presentes such as are due vnto him. And without doubt that pastour that watcheth not for the edifying of the flocke, doeth on the contrarie prepare a way for the roaring Lyon, who seketh to deuour euery one.

That the Pope taketh away from the flockes the good pastours, and that in the roume of them he setteth his nephewes and kinsefolkes, and other ignorant persons, that are deafe and dumbe, who vnderstande not the bleating of the sheepe, and that doe not regarde the byting wolfes, that they deale like hirelinges, reaping other mens haruestes: whose handes are fit to tosse the potte, their backs do they turne away from burthens.

Also that it doth appeare euidently that the office of Elders, which they call priestes, is left, and that the seruice due vnto God is withholden, and that the custome of giuing almes is abolished, by which the holy deuotion of kinges, princes and other Christians is brought to naught.

Also that the Pope standeth in contention against Jesus Christ: For in steade that hee commaunded to pay tribute vnto kinges for himselfe and for Peter: he contrarie to his will whose vicar he sayth he is, hath neglected kingdomes and the iudgementes of the worlde, laboureth to bring vnder his subiection kinges and princes, vnder title of hys style.

That he taketh away from the Church al what

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soeuer him lusteth: and notwithstanding he is not content to take ỹ tenth part of the lands therof, but he will haue the first fruites of the benefits at ỹ ministers handes: to the intent that aswell for himselfe as for those that be of his bloude, he may constitute a newe patrimonie of the good willes of foũders.

Also that he enioyeth his lakeyes, whome he sendeth into Englande that they shall bring not onely the liuinges and rayment of the Church, but also that they shall teare their skinnes and flesh like dogges.

Also that the Pope may bee iustly compared to Nabuchodonosor, who destroyed the temple, and robbed it of the vessels of gold. For lyke as hethen dealt, euen so doth he also. He afore named spoyled the ministers of the house of GOD, and depriued them of that which was necessarie for the seruice: this doth euen as much.

That there is no sorrowe like vnto that that is in the Church. For already because of the great dolour thereof, and for the teares that it hath spread, the face is become more blacke then coales, so as in some places it is no more knowen.

That the Pope who saith, that he is the father of the Church hath brought it into dreadful darkenes, and that he hath made it dronken with wormwood and gall.

After this the saide Cassiodorus made an outcrie vnto God, and saide, O Lorde lyke vppon the affliction of thy people, and heare their mourning, and come downe: for the heart of this man is more hardened then was the hart of Pharao, who would not suffer the people to depart in libertie, but onely by thy power.

Also that the saide Pope doth afflicte, not onlye

on earth: but also after death: for that after death he deuoureth the goods of all Christians generally, vnder colour that they be deceased without making testament.

Also, that the conspiracie of this man shall bee cause of a newe enemie against Englande, and that because by his meanes the treasures doe decrease.

That it is expedient for the health of the church, least it shoulde fall into a further miserie, that the king and nobilitie of the realme, who haue bestowed verie liberally vppon the Church, would be diligent to maintaine the Church, and to withstand, the coniurations & conspiracies of ỹ pride and arrogãcie of this man, who hath no regard vnto God: but for the thinges aforesaide, and for to enrich himselfe and his kinsefolke, and for his neast, labouring to set it vp as high as the Egle, by such and other like colening trickes he heapeth vp by a newe domination all the money of England.

Also, that the simplicitie of the world dissembling in this place is no cause of the ruine of the Church and of the Realme, and that there is no great remedie added.

That God taketh away the baile from the heart of this man, and giueth him an humble and contrit heart, and maketh him to knowe his true pathes, by which this man retyreth out of darkenesse, and endeuoureth to leaue off his wicked labours. And that the vine which the right hande of GOD hath planted shal be filled with good braunches.

That he ought to take hæde vnto the worde of God and to the Prophetie of Jeremie chap. 22. for to withstande such interprises, who saith thus, Thou O pastour which hast dispersed my people, and hast cast them out of their habitations, behold I wil visit vpon thée, the malyce of thy enterprises and there

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shall not be a man of thy séede which shall sit vppon the seat of Dauid, nor shall haue any more power in Iuda: so that thy nest shal be a desert, and ruinous as Sodome and Gomorra.

Also, that if it happen he be not dreaded by these words, nor leaue off from his enterprises, nor make restitution of that which he hath taken, that they singe for him, that is so wickedly hardened, the hundreth and eight Psalme. As for vs wee will singe dayly prayses openly through Iesus Christ, to him vnto whome all thinges do obey.

For to sée the course thereof more narrowely worde for word, loke the saide Epistle, the whiche hath beene writen out, translated out of an old booke founde in Englande in the Church of S. Alban. Ye that woulde sée it perfectly, let him reade the liues of the Bishoppes and Popes of Rome, taken out of the great Catalogue of the writinges of England, set forth by John Bale.

1321 In the yeare 1314. or thereaboutes, there was a man named Dulcin of Nauarre, who blamed the vices of Churchmen, and was executed with his wife. Those that bee called Dulcins toke their name of this Dulcin. Naucl. They saide that the authority which Iesus Christ hath giuen to the Church was erpyred because of the wickednesse of the Prelates: and that the Church of Rome was reproued, because it was become a whore.

Also that they were the Church, and followed the rule of the Apostles.

That al the prelates since Pope Syluester haue bene preuaricatours, because they lyued not in true humilitie, and that therfore they ought to haue no tythes payed them.

Many of the adherents of Dulcin were taken about 144. persons dwelling in the mountaynes of

Piemount.

132 In the same time, to wit, 1315. and in the raigne of the Emperour Henry the seuenth of that name, was a good and faithfull man Arnoldus de villa noua, an expert Phisition and an excellent Mathematitian. Some say that hee was of Chalons, others of Narbonna. He was at that time iudged an heretike, because he saide that Sathan had caused all Christian people to erre out of the right way.

That ỳ faith of Christians then was none other but such a faith as deuils had.

That those which bee in the cloysters be out of charitie, and doe condemne themselues in falsifying the doctrine of Iesus Christ, and leading Christians vnto hell.

That the diuines haue maliciously and wickedly mingled the songes of Philosophers with the holy scriptures.

That in the sacrifice of the altar the Priest offereth nothing vnto God, and that masses do neither profite the lyuing nor the deade.

He proued by Daniel and by Sybilla Erithrea, that Antichrist in full tyrannie did persecute the faithfull.

Furthermore in his bookes which hee made of medicine, hee wrote against the Iacopins, that it was lawfull to eate flesh: A cutting sworde against the Thomistes: an admonition of Iesus Christ vnto the Christians: Of the craftinesse of false Prophets: Of miserie of the Cymbals of the Church: Of the consummation of the world, & other bookes.

He was iudged an heretyke by the Iacopins of Tarracon. Lastly being sent vnto the Pope by Fredericke king of Sicilia, he dyed in the way, and was buried at Genes, being a true champion of our

Lord.

Lord.

In the yeare 1328. or there abouts, Pope Iohn the 23. wrote vnto the grækes that there was but one onely Church, ouer which he was the head and vicar of Iesus Christ. To whom the Græckes aunswered in fewe wordes thus: We doe verely beleue that thy power is very great ouer thy subiectes: we cannot abide thy extreame pride, nor satisfie thine auarice, The deuill be with thée: for GOD is with vs. Answere of the grækes to ỳ pope

By which breuitie of words they declared what was al the maner of the Popes liuing & his estate. loke thou Maundeuile lib. 7.

Marsilius Patauinus compiled and exhibited vnto the Emperour Ludouike, a worthy worke intituled Defensor Pacis: written in the Emperours behalfe against the Pope. Wherin (both Godly and learnedly disputing against the Pope) he proueth al bishops and Priests to be equal: and that the Pope hath no superioritie aboue other Bishoppes, much lesse aboue ỳ Emperour. That the worde of God ought to be onely the chiefe iudge in deciding and determining causes ecclesiasticall. That not onely spirituall persons but lay men also being Godly & learned, ought to be admitted into generall councels. That the Clergie and the Pope ought to be subiect vnto magistrates. That the Church is the vniuersitie of the faithfull, and that the foundation and heade of the Church is Christ, and that he neuer appointed any vicar or Pope ouer his vniuersall Church: That Bishops ought to be chosen euery one by their owne Church and Clergie: that the marriage of priestes may lawfully bee permitted: That S. Peter was neuer at Rome: That the Cleargie and Synagoge of the Pope is a denne of théeues: That the doctrine of the Pope is not to be note Peter neuer at Ro

followed, because it leadeth to eternall destruction: And the corrupte manners of the Christians doe spring and flow out of the wickednes of the churchmen, &c. he disputeth moreouer in an other worke of frée iustification by grace: and extenuateth merites, saying that they are no efficient causes of our saluation, but onely sine qua non, that is to say, that workes be no cause of our iustification, but yet our iustification goeth not without them, for which his doctrine most sounde and Catholicke, he was condemned by the Pope. Anno. 1324. by the Popes decree extrauagant, Chap. Licet intra Doctrinam. Concerning the which man and his doctrine: I thought good thus much to commit to writing, to ỹ intent men may sée, ỹ they which charge this doctrine nowe taught in the Church with the note of noueltie or newenesse, how ignorant and vnskilfull they bee in the hystories, and order of times forepast.

Iacobus Misnensis, who wrote of the comming of Antichrist. In the same hee maketh mention of a certeine learned man, whose name was Militzius (saith he) which was a famous and worthy preacher in Perga. He lyued about the yeare 1366. long before Hus, & before Wicklieffe also. In the same his writing hee declareth, howe the same good man Militzius was constrayned by the spirite of God to goe to Rome, and there publikely to preach, & that afterwarde before the inquisitour he affirmed the same. That the same mightie and great Antichrist, the which the scriptures make mention of, was alredie come.

He affirmed also that the Church by their negligence shoulde become desolate: and that iniquitie shoulde abound, that is by reason of Mammon, master of iniquitie. Also he saide that there were in the

Church

Church of Christ Idols, which shoulde destroy Ierusalem, and make the Temple desolate, but were cloaked by hypocrisie: further that there bee many which denie Christ, for that they keepe silence: neither doe they heare Christ, whome all the worlde shoulde know, and should confesse his veritie before men, which also wittingly doe detaine the veritie and Justice of God. Hee taught openly, that in the Pope, Cardinals, Bishops, Prelates, Priestes, and other religious men was no trueth, but that onely he, and such as held with him, taught the true way of saluation.

Mathias Parisiensis a Bohemian borne, who about the yeare of our Lorde 1370. wrote a large booke of Antichrist, and proueth him already come, and noteth the Pope to be the same. In this booke he doth greatly enuie againste the wickednesse of the cleargie, and against the neglecting of their dutie in gouerning the Church. The Locustes mentioned in the Apocalyps, hee saith be the hypocrites raigning in the Church. The workes of Antichrist he saith be these, the fables and inuentions of men raigning in the Church, the Images and fayned reliques that are worshipped euery where.

Item, that men doe worship euery one his proper sainct and sauiour beside Christ, so that euery man and citie almost hath his diuers and peculiar Christ. He taught and affirmed moreouer, that godlynesse and true worship of God are not bounde to place, persons or times, to bee hearde more in this place, then in an other, at this time more then at an other, &c. Hee was greatly and much offended with monks and friers, for neglecting or rather burying the worde of Christ, and in stéd thereof, for celebrating and setting vp their owne rules and Canons, affirming it to be much hurtfull to true Godlinesse

for that Priestes, Monkes, and Nunnes do account themselues onely spirituall, and all other to be lay and secular, attributing onely to themselues the opinion of holynesse, and contemning all other men, with all their politicke administration and office, as prophane in comparison of their owne. He further writeth that Antichrist hath seduced al vniuersities and Colleges of learned men, so that they teach no sincere doctrine, neither giue any light to the Christians with their teaching. Finally he forewarneth that it will come to passe, that God yet once againe will raise vp godly teachers, who being feruent in the spirite and zeale of Helias, shall disclose and refute the errours of Antichrist, alleadgeth the sayings and writings of the vniuersitie of Paris, also the writings of Guliel. de sanct. Amour.

Henricus de Hassia, an excellent learned and famous man. He wrote an Epistle vnto Iacobus Carisiensis Bishop of Normacia, inserted in his booke de erroribus Christianorum. In the same Epistle, the authour doth greatly accuse the spirituall men of euery order, yea the most holiest of all other, the Pope himselfe, of many and great vices. Hee saide that the Ecclesiasticall gouernours in the primatiue Church were compared to the Sunne shining in the day time, and the politicall gouernours, to the Mone shyning in the night. But the spirituall men he said, that nowe are, doe neither shine in the day time, nor yet in the night time, but rather with their darkenesse doe obscure both day & night, that is: with their filthy liuing, ignorance, & impietie. Hee citeth also out of the prophesie of Hildegardis these words: Therefore doth the deuill in himselfe speake of you Priests: daintie bankets and feasts, wherein is all voluptuousnes, doe I finde amongst these men: In so much that mine eyes, mine eares,

my

my belly, my vaynes, bee euen filled with the froth of them, and my breastes stande astrout with the riches of them, &c. Lastly saith he, they euery day more and more, as lucyfer doe seeke to clymbe higher and higher, till that euery day with him more and more they fall deeper and deeper. Hee liued Anno. 1371.

Nilus was Archbishop of Thessolonica, and lyued 1380. He wrote a long worke against the Latins, that is against such as toke part & helde with the Churche of Rome. His booke first being written in Greek, was after translated into Latin and lately nowe into English, in this our time. In the first Chap. of his booke, he layeth all the blame and fault of the discention and schisme betwene the East and the West Church vppon the Pope. Hee affirmed that the Pope onely woulde commaunde what him lusted, were it neuer so contrarie to all the olde and auncient Cannons. That hee would heare and followe no mans aduise: that hee would not permit any free Councels to be assembled &c. In the second Chapt. of his booke hee purposedly maketh a verie learned disputation: for first he declareth that he had no whit at all by Gods commaundement, but onely by humaine Lawe any dignitie, more then others Bishops: which dignitie, the Councels, the fathers, and Emperours haue graunted vnto him: neither did they graunt the same for any other consideration more, or greater ordinaunce, then for that the same citie then had the Empery of all the whole world: and not at al for that that Peter was there, or not there. &c.

133 In the yeare 1383. John wikliefe liued in England, who hauing of long time made profession of diuinitie at Oxenforde a citie and vniuersitie in Englande, and hee seeing that true diuinitie was

vilely corrupted with much filthinesse of questions and inuentions set forth by the Pope, he coulde not but lament in his hearte, and determined to remedy such a disorder.

He sawe well that hee coulde not without great trouble remoue away abuses, and that those that had so long time growen in the hearts of men could not easilie be roted out on a sodaine. And therefore he thought good to deale therewith by little and little.

First he made this assaye against the aduersaries of the trueth, that is, he disputed against them of small matters, that by that meane he might open an entrie to great things: and amongest other hee had to deale with a certain monke named John Kenyngham.

Of these small beginnings they came to higher matters. Hee at the last disputed concerninge the sacrament of the supper. Therein this good man had great resistaunce, affirming openlye in scholes, that his principall intent was to take away idolatrie that raigned in ỹ Church concerning this matter.

But marke what mischiefe happened: a man coulde not so sone touch this wounde, without causing great sorowe to the worlde. The monkes and especially the begging sort were in a furie: the Bishops would haue knowledge of this matter.

This man alone abode the brunt against a great number of enimies, hauing nothing els for his defence but the stedfastnesse of the holy scriptures.

He alleaged the authoritie of the auncient Doctours of the Church, in those poyntes wherein they agreed with the holy scriptures, declaring that there is no trueth but that which is contayned in them.

As for the decretistes he vtterly reiected them.

He

He stedfastly mainteined that in the sacrament of the supper the accidents be not without the subiect: that is to say, that the whitenesse and roundnesse of the breade be not without the bread: to wit, that contrary to transubstantion (which the priests haue forged) the breade abideth bread, and the wine contynueth in the proper substance.

Moreouer the conclusions proposed by him at the towne of Lambeth be these: If that any Princes or Lordes, or any others haue made any donations vnto the mynisters of the Church, there is therin a secreate condition: to wit, that God shoulde be honoured, and that the faithfull should be edified.

And if this condition cease, then they may take away from wicked pastours that which they had giuen them, any excommunication or other whatsoeuer to the contrary notwithstanding. That if these dealinges of men were let alone, the cleargie which were of couetous persons will bring all the world into their hands.

Also that the Pope may lawfully be reproued by those whom he keepeth in obedience vnder him, and that for the vtilitie of the Church he may be accused both of the clearks and lay people.

That the Pope as great a Lord as he reporteth himselfe to be, must thinke that he is a brother vnto others, and that if he sinne he ought to be brotherly corrected, and heare corrections brotherly. And when as by the holy scripture his heresie or errour is shewed him he ought not to be obstinate.

And by many other conclusions he shewed euidently the abuse of the Pope and of the cleargy, and how that their possessions of so great reuenewes be vniust.

To conclude, he was assaulted by many and amongest others, the begging monkes who rose a-

gainst him by greate flockes: But the Lorde gaue him for a protectour the kinge Edwarde, vnder whose raigne he had some lybertie to speake ẏ truth Richarde the successour of the said Edwarde, persecuted and banished him.

Within a while after he was called again from banishment, and returned vnto the parrishe of whiche he was pastour, and there, like a lustie champion of the Lorde, he aboade alwayes constant euen vntill the death, & he died in the yeare of our Lorde 1388. fortie and one yeares after his death he was digged vp againe by the commandement of ẏ Pope, and his bones were burned, and the ashes thereof cast into the water: but Jesus Christ dieth not in his faithful ones, vse the tyrants what cruelty they can.

He composed many bookes, the which were burned in the citie of Oxenford in the yere 1410. there be certaine notwithstanding reserued still, for to declare that God hath alwayes some faithfull seruantes, who doe resist the errours of the world. Amongest his writinges there is an Epistle which he sent to Pope Urbane. He that woulde see more at large of him and of his historie let him looke in the booke of Martyrs.

134 In the persecution raysed vp against Wiclief, and in the yere 1400. Sautree a priest imbraced with zeale of true & pure religion, craued and requested in the ful Parliament, ẏ audience might be granted him, for the cõmon profit of all the Realme.

Then albeit that his request was honest and ciuill, and that he gaue to vnderstande that he coulde bring great profite, yet he was not hearde: for the bishops perceiuing ẏ he came, caused him to be attached of heresie, and for the seauen articles condemned, disgraded and burned him. Looke Fabius in his Chronicles and John Crespin in the booke of mar-

martyrs,

William Thorpe an Englishman was also a valiant martyre of our Lorde Jesus Christ.

He sustayned great assaultes of many prelats of of the Church of Rome, without forsaking his vocation, which was to instruct the people according to the pure word of God.

And therefore he woulde not agrée to preach the superstitions and humaine inuentions, which he declared to be contrarie to the institutiou of the holy scriptures, he was condemned hauing yeelded a testimonie of his faith.

Nowe ofmany pointes well worth the noting, vpon the interrogations propounded to him, I will recite (for to auoyde great prolixitie) one onely: that is, that he being demaunded of the Archbishop of Canterburie, primate of Englande, and Chauncelour of the whole Realme, what the Church did signifie, he answered, that it is Jesus Christe and the companie of saincts. Which thing the said Archbishop confessed to be true in respect of heauen: but he demaunded further, what the Church was here below on earth. It is deuided into two partes, answered the said Willia Thorp, ẏ one of ẏ two parts, which is the better, hath obtained victorie ouer the enemies, and triumpheth nowe with Christe in great ioy: the other part fighteth here still on earth by the sworde of faith, against the continuall bulwarkes of Sathan, of the flesche and of the worlde. There is no strength so violent, no pompe so proud, no fire of afflictions and persecutions so burning, no tyrannie so cruel, no reasons of Doctours so discording, nor opinions so diuerse which can withdrawe them from the right rule of faith, and of the holy scriptures. For they be fortyfied by the worde of God in Christ, and firmely stablished as vppon a

sure

sure rocke that can not be remoued. Loke John Crespin in his booke of martyrs.

Within a while after the death of John Wiclief there arose greate persecution in Englande against the faithfull for the truth of the Gospell, which then began to take dæpe roting. The worthiest men in the Realme were not then spared: the lord Cobham a knight of the order & one of the peeres of England was there apprehended: but he was executed after these that we nowe speake off. And therefore according to the order of time, we will hereafter speake of him more at large: for he was an excellent martyr of our Lorde Jesus Christ.

King Henrie then by publike ordinaunce made an edicte: and set forth through the persuasions of the bishoppes and prelates terrible punishmentes for all them that should follow the doctrine of Wicliefe, vsing so great seueritie against them, that he helde them not onely for heretikes, but also as guiltie of treason.

And for this cause it was ordeined ý they should be punished with two sortes of punishmentes, that is, that they should be both hanged and burned, and there was neither frædome, nor any priuiledge, whereby they coulde enioye profite: so maliciously were they bente againste the faithfull, sæking all meanes againste them, and in that time they called al them Wicleffians who read the scriptures in the vulgar tongue, and which made their assemblies in secrete places, in the darke, preaching in woodes and bushes.

Then the Bishops being armed with this edicte of the king, exercised great tyrannie against manie good people, and many poore innocentes: and amongest other against Roger Acton a knight of the order, and a true noble man, adorned with great ver-

tues

tues, he abhorred ȳ wicked traditions of the Pope, had his affections withdrawen from him, and from all his assistants.

For that cause it is reported, that he was hated amongest the prelats, and became odious: so as they could in no wise abide him.

Finally this seignieur Acton was taken & condēned by the saide edict of the kinge, and hanged, and burned.

There was executed also with him a gentleman one M. Browne. And M. John Beuerlai a minister and preacher of the word of God. And that was in the yeare. 1413.

John Maior witnesseth in his Scottish historie lib. 6. chap. 9. that about this time many others to the number of 36, and all of a noble stocke, were condemned as heretikes by the bishop & were burned according to that cruell edict. This was in the very same yeare.

There were also two others, of whome Fabius in his Chronicles speaketh, to wit, John Claydon cordwayner, and Richard Turmin Baker: who also according to the seueritie of the ordinance, were condemned and put to death.

To conclude we see that there is neither estate, neither order, nor condition, whereof God is not skilfull enough to drawe some for to stande in defence and to crie out against the superstitions & false traditions of prelates.

135 In the yeare 1405. or thereabout, the Lord raised vp John Hus of Bohemia, who hauing studied in the vniuersitie of Oxeforde in England, and hauing reade certeine bookes of Wicklief, beganne to publishe that which hee had receiued concerning the trueth in a Temple of the Bohemians, whereas he was chosen for the preacher, and Preached

both of festiuall dayes and holy dayes.

There he commended the doctrine of Wicklief vnto the people.

In the ende the Bohemians being instructed with this doctrine, beganne to iudge of the Pope as he deserued, not estæming him the most excellent any longer, nor of any higher degree then other bishops: and therevpon they went about to reforme their docirine by conclusions and articles following

That the dignitie made not the minister or bishop the more honourable but the holines of life and good doctrine.

That the soules separated from the bodies, goe streight way eyther to eternall blessednesse, or else to euerlasting paines.

That there is no testimonie in all the holy scriptures, by which it can be proued that there is any purgatorie after this life.

For to make oblations and sacrifices for trespasses is the inuention of couetous Priestes.

That the images of God or of sainctes, the blessing of waters, and other like thinges bee forged by men contrarie to the word of God.

That the order of begging friers were inuented by diuels.

That baptisme ought to bee administred with water, without adding of oyle, spittle or such filthi-

That the Temple of God is the worlde.

That those which build Temples, Monasteries, and oratories for to cloase him in, doe goe about to locke vp his maiestie which is incomprehensible.

That the ornaments of Priestes as the chasubles, corporals, chalices, platters &c. are but vanity.

That in vaine do men sæke for helpe at the handes of sainctes, and that it is but lost time to singe houres canonicall.

That

That fasting doeth merite nothing.

That the eucharistie ought to bee ministred vnder both kindes.

They reiected the Masse and kept only the communion of the supper, the worde, and the prayer, and many other articles drawen out of the holye scripture.

Thus as the moste parte of the schollers of the vniuersitie of Prague did followe Iohn Hus with many moe renoumed in knowledge, and so did the moste part of the nobilitie, the Pope hauing assembled a councell at Constance, caused the Emperour Sigismonde to sende for him, who sent him his safe conducte.

And being there, he was gretly sollicited to leaue off his opinion: but he was constant, vpholding his propositions and reasons, to wit, those which were grounded vppon the trueth of the holy scriptures.

Saying that the end & principal scope of his doctrine was for to teache men repentance and remission of sinnes, according to the trueth of the sonne of God, & the exposition of the holy doctours. That if any were able to proue that he did the contrarie, he wasre ady to acknowledge his faultes: otherwise rather to suffer death then leane vnto mens traditions repugning to the doctrine of the Gospell.

After many disputations, forasmuch as hee allowed not all that them liked, he was at the laste condemned to be burned: & being beset with wode rounde aboute, as the fire beganne, he cryed thrise with a loude voyce, O Iesus Christ the sonne of the liuing God haue pitie on me, and thus he yelded vp the Ghoste.

His ashes were caste by commaundement into Rhein, to the intent that nothinge of him might be left vppon the earth, neuertheleste his memory can

neuer be defaced in the hearts of the faithfull, neyther by fire nor water, nor anye manner of tormentes.

Whoso woulde se thereof more at large, let him reade John Crespin his booke of martyres.

136 In the yeare after the natiuitie of our Lorde Jesus Christ 1415. Hierom of Prague a Bohemiã, beinge maruelously troubled for that he had heard that his countrie was oppressed by houshoulde enimies and neighboures, & by many false slaunders, and that John Hus was vilanously vsed by the said councell, he went to Constance, and there being aduertised ỹ the people went about to entrap him, he retyred backe for certaine daies, vnto a place not farre off, for that he might not seeme to intrude him selfe wilfully into daungers.

He requested of the Emperour a safe conducte for to enter into the cittie, and there to answere vnto such crimes and misdeedes as shoulde be brought against him: and seeinge that he coulde get no safe conduit, he was going home againe, and was taken by the way by treason & carried to Constance, whereas in the presence of the Bishopes and prelates he made open confession of his faith.

True it is that he hauing been altogeather pined away with longe keepinge in prison, and throughe many horrible threatnings, he was vanquished by the weakenes of the flesh, partly dreadinge the horrour of the torments, and partly hoping to escape out of their vilanous and cruell handes, he recited publikely before them all an abiuration which they had giuen him in writing.

Moreouer he was enioyned to say that John Hus had ben worthily burned: but for all this he escaped not: but hee returned agayne to the same stincking and infectuous pryson where he was afore: being there

there no better handled then before tyme.

Then did the lord who neuer forsaketh his, cause him to feale in his conscience his vile misdeed.

And therefore desiring to be brought agayne in to the whole assembly, he first affirmed that he held with the Catholike and vniuersal Church al things ỹ it holdeth, which church abhorreth all errours an heresies, Lastly he addeth this, that of all the sinnes wherewith he euer had offended Gods diuine maiestie, there was none that so much charged and greeued his conscience as did this offence that hee had committed in the chaire of pestilence and execration: whether he being fallen by infirmitie, and by the horrour of death, he was was constrained to goe back, and that he had subscribed to the condemnation of John hus, and had sayed many things against that good man and against Wiclief, who hee saide had openly manifested by wordes the detestable liues of the Bishops and prelates, had touched them to the quicke in their bookes hauing iustly written and spoken of their misdeedes and peruerse traditions.

Wherfore he being now by ỹ grace and goodnes of God brought to the same chaire againe, he vtterly repented of that horrible sinne, and declared that the subscription that he had made was voyde, for they had verie wrongfully burned that holy man.

In the end he being willed to recant then immediately, or else he shoulde be vsed as the other was, he chose rather to dye. And he was condemned to be burned, hauing put on him a crown of paper like as John Hus had, wheron were painted diuels round about. And he saide that Jesus Christe for the loue of him a poore sinner had borne a greater paine, and that for the good will that he had shewed him, he also woulde go willingly to execution, and going he

song with prayers, himnes and calling vppon God. And when the woode was set about him, hee cryed with a loude voyce, O Lorde into thy handes I cõmende my spirite. (if you would sée further of him loke Crespin in his booke of martyrs.

The Bohemians vnderstanding what was done at Constance against the doctours, they sacked and spoyled the conuents and monasteries of that countrie, and set them on fire, and then they withdrewe them selues frõ the subiection of the Pope of Rome Loke Naucl.

137 The Realme of Fraunce also at that time was not destitute of true doctours, who faithfully executed their charge in declaring the light and the day of the Lord, amongst whom Nicholas Clemangis a doctour of Paris, and Archdeacon of Bayonna, in the yeare 1417. hath left a certaine testimony in writyng touching the corrupt estate of the church shewing forth the fountaine of all mischiefes, oppressions and calamities that the Church hath endured, and that still it shall abide thorough the horrible violence, crueltie, tyrannie, and insatiable rigour of him, who calleth himselfe the heade on the the earth, and of his members.

He saide that the sectes and seditions raysed vp against the Churches by the furies of hel do declare what peace & fraternitie they haue amongst them. And that the infernall and schismaticall hydra, beginning at him that calleth himselfe heade of the Church, and budding very abundantly, and spreading the rotes by the furies, hath infected al the colleges and assemblies thorough the séede of the Viper.

To conclude, I knowe not how in so few words I shoulde comprehende, in what a straunge sort hee speaketh of this fountaine, and the horrible confu-

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sion of the Church of Rome.

He therefore that will see more of the writings of the saide Nicholas Clemangis, which are worthy to bee reade of all faithfull Christians, let him loke in the last edition of John Crespin his boke of martyrs fol. 60.

Wherupon I say we must note that albeit God doth sufficiently declare vnto vs by his holy word ỹ meane howe to beware of rauening Wolues, clad in shéepes rayment: and howe we may know them as well by their doctrine as by their works: neuertheless he hath alwayes raysed vp some good men, for to warne his shéepe the more to take héede of false pastours.

138 There is no order nor condition of which god doth not know how to draw some to send them into ỹ field to battaile, to encounter with false pastours which would so stoutly & earnestly maintein superstitions & abhominable traditions repugning against his holy worde. And amongst others of that time 1418. the history of one excellent Lord of Englande is worthy to bee recorded with the worthyest of the world, to wit, of John Oldcastel Lorde Cobham, knight of the order & one of the péeres of England.

He was one of the chiefest doctours of his time who taught the courtiers that they shoulde serue Christ better then they did. He was adorned with excellent vertues, and for his noble and vertuous déedes he was promoted to great dignities and honours.

He had this gifte most excellent that hee cared not greatly for any glorie and honour of the world, the which doth some fade away, but hee rather accounted it all his diguity and felicitie, that he might vndertake to doe seruice to the Prince of princes,

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which is Jesus Christ the sonne of God.

The instructions of Wiclief stode him in great steade. He had such an vnderstanding of the true religion and Godlinesse, that he made no difficultie to receiue vnder his protection al those ỹ maintayned the good doctrine, and were in daunger therefore.

Hee sustayned dyuers times great assaultes and daungerous, and chiefely the Machinations and secreat practises of wicked Bishops.

King Henrie the fifte loued him greatly, albeit that he knewe the most part of his dealing: but at the last hee yelded to the Bishoppes thorough their false reportes, and forsoke this noble knight as the furious appetite of the Archbishops and his complices required.

He was once or twice cyted by the Archbishop: He of long time regarded not his curses and excomunications. The king sent vnto him an Herault, and immediately hee obeyed, and went vnto the king.

He presented vnto him his confession written, in which he reciteth by order the articles of ỹ crede, and vpon euery article a briefe exposition. The king wolde not receyue this confession. other artycles be founde which he presented to the Archbishop, containing in somme foure poynts, where of ỹ one is that he beleueth, that in the sacrament of the supper we receyue the body of Christ vnder the kindes & forme of bread and wine, the same body that was borne of the virgin Marie, was crucified, dead and buried, and lastly rose againe the third day after his death, and was exalted to the right hand of the father immortal, and tryumpheth now for euer with him, being partaker of his eternall glorie.

And as concernyng the sacrament that they call penitence or penaunce, he hath written ther-

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of worde for worde his faith, saying thus: I beléeue that it is very necessarie for euery one that aspireth vnto saluation, to wit, that hee must repent of his life passed by a true confession and contrition vnfained, & that in such sort as is set forth in the holy scriptures, otherwise there is no hope of saluation.

Concerning their thirde sacrament he saide touching images, that it doth not appertaine to a true fayth: true it is ý since Christian faith was brought into ý world, they also were put in exercyse thorow permission, to serue for a kalender (as they call yt) to the ignorant, to the ende that by the view thereof they mighte the more easily see the passions & holy examples, as well of Christ as of his faythfull and holy seruantes: but sythens that there is such abuse of that representation, and that men do attrybute vnto the images of Saints, that which is due alone vnto him, whom al the saintes must honour and reuerence, and do put their trust in them which ought to be transferred to God onely: and more ouer séeing they are so affectioned towards those images, that they like better of and be more deuoute to one them then to another, mine opinion is (saith he) ý of such do commit Idolatry, and a deadly sinne against God, vnto whom doth belong all honour, glorie, and praise.

Lastly hee saide, that hee was thus perswaded, that there dwelled none here below vpon earth, but was in a pilgrimage, either to goe vnto life, or els to tende vnto torments. That whoso doth so order his life that hee transgresseth the commaundements & ordinances of God, whither that he knoweth them not, or will not knowe them, hee must not hope for saluation, albeit that hee raunge abroade to all the corners of ths worlde. Contrariwise hee that shall

kæpe the holy ordinances of God cannot perishe although hee neuer make voyage nor pilgrimage in his life vnto any place, whither disordered men haue vsed to goe on pilgrimage.

There be also founde of his other principall articles, as of the two natures in Christ, diuine & humaine: and that like as his diuinitie was here bælowe on earth hidden and couered vnder humanity: so in the sacrament of ỹ Eucharistie there is bread and the bodie giuen vs, to wit, the breade which we sée and the bodie of Christ which wee sée not, & thus expressed hee his Faith touching the Sacrament &c.

Also that it is not necessarie for the obtayning of saluation, to confesse his sinnes to his owne Curate or any other priest whilest he liueth.

Also hee denyed not onely the worshipping of Images, but also that which we call the holy Crosse.

Furthermore he saide concerning the power of the Keyes, and touching the Pope, Archbishoppes, Bishops, and other Prelates, that the Pope is very Antichrist, and that these Archbishops, Bishops, and other Prelates, be his members, and the fryers the tayle of Antichrist, like as the Pope is the heade: to whome no man ought to obey, that is to say, to the Pope, Archbishops, Bishoppes, and other Prelats, except they be followers of Christ and Peter, in life and manners and in conuersation: and that hee which is the best lyuer & most pure in conuersation is the successour of Peter, not otherwise.

It is reported moreouer that the saide Lorde Oldcastel saide with a loude voyce, stretching his handes abroade and perswading those that were present: These who iudge and woulde condemne me, will beguile you all, and leade both you & themselues into hell: and therefore beware of them.

To make shoꝛt, sentence of death was pꝛonounced against him, notwithstanding he foꝛbode a while after as it were banished, and was sent away by a wile. And at the last hee being taken againe, and remayning constant without denying the trueth which he saw conteined in the holy scriptures, was condemned to be burned.

And thus this valiant Doctour and Maꝛtyꝛ fynished the course of his life, and recommending his soule vnto God, and pꝛaying foꝛ his ennimies, after that hee had exhoꝛted the people to applie themselues vnto the true faith and pure religion, yelded vp his spirite vnto the Loꝛd.

He that woulde sée of him moꝛe at large, let him read the boke of Maꝛtyꝛs.

139 In the same time also, that is 1418. & 19. & 20. and so consequently the Loꝛd shewed sufficiently that the bloude of Iohn Hus, and Hierome of Pꝛague, and of other good doctours and Maꝛtyꝛs of the Church fell not to the grounde foꝛ to be swallowed vp and come to nothing, as some pꝛetended: but it did greatly fructifie with an incredible commoditie, not onely in Englande and in Bohemia, but also in Germanie, and Fraunce, and generally in other realmes, countries and pꝛouinces.

Foꝛ God hath much moꝛe since that time shewed a clearer chaunge of thinges, causing tongue to be renewed as messengers, and arts to bee as foꝛerunners to Dame veritie: who immediately came foꝛth with the bꝛightnesse of the most cleare sunne, that is, the pꝛeaching of the Gospell, wherein many times they haue excelled, being foꝛtified with all necessaries against darknesse.

Many haue dealt verie valiantly, and haue not onely bꝛought againe diuinitie to his naturall and first puritie: but haue also endured maꝛtyꝛdome, foꝛ

a more ample witnessing thereof. Amongst others one named Grunfelder a priest, called to the order of Jesus Christ, was burned in the citie of Kinsbourg, in the yeare of our Lorde 1420.

William Tayler an Englishe man, a maister in artes, was also martyred.

The principal cause of the furie raysed vp against him, was because hee had composed a booke against calling vpon or praying to saincts.

For that cause hee was burned in the citie of London in the yeare 1422. hee abode the fire verie constantly.

Henry Radtgeber, of the order of Popish priests first did valyantly fight and endured a cruell death for the profession of the Gospel in the foresaide citie of Kinsbourg. this was in the yeare 1423.

John Drandorfe of a noble house in ỹ countrey of Wisne was executed at Wormes in the yere following 1424.

Peter Torraw was afterwarde martyred in the Citie of Spira, anno 1426.

John Bale an English writer speaketh hereof in his booke of the famous men of England.

140 In the yeare 1425. there was a Priest called William Wight, an English man, who hauing vsed to reade the sermons of Wiclieffe, chaunged his life wholly, and acknowledging the filthinesse of his former life, he forsoke his benefice, whereby he had receiued large reuenewes. After that hee following the holy ordinaunce of God toke a wife.

Being maryed he applied himselfe to studie and teaching either publikely or priuately, labouring to profite all men.

At the laste hee was taken in the citie of Norwich: and there they layed against him thirtie articles, for the which hee was cruelly burned by the

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procuring of the Bishop: and this was in the yeare 1428.

His wife, following the example of her husband, ceassed not according to her facultie for to instructe euery bodie, and for this cause she was very hardly intreated by the saide Bishop.

Also in the yeare 1430. Richarde Houenden an English man, and a Citizen of London could by no meanes bee withdrawen from the trueth for any perswasions that coulde bée alleaged, and therefore he was condemned to be burned néere vnto ẏ̃ towre of London.

141 Many good personages of dyuers Realmes haue greatly beene afflicted and persecuted in the yeares following, because they spake and mainteined the pure trueth, and haue spilte euen the vttermost drop of their bloude, God notwithstanding assisted them, ẏ̃ they might make the aduersaries of the puritie of his holy and diuine seruice the more ashamed.

In the Realme of Bohemia Paul Crau in the yeare 1431. was deliuered to the seculer power by a Bishoppe for to bee burned, and that because hee blodly withstode the wicked opinions of the people touching the Eucharistie, inuocation of sainctes, auricular confession and other articles.

Of the kingdome of Fraunce, Thomas Readon of the order of Carmelites, who hauing knowledge of the trueth was by occasion at Rome, whereas hée perceiued to be naught els but filthines & al maner hypocrisie in steede of perfect holynesse: proud paradises in stead of heauenly graces: in stead of ẏ̃ feare of God, execrable dissolutenes: in steade of doctrine, idlenesse & horrible superstitions: in steade of Apostolicall simplicitie worse then barbarous tyrannie.

Moreouer it is saide that this good man amongst other thinges was greatly grieued at the pride and intollerable ambition that hee sawe in them who ought to shew themselues more humble then others, seeing in Rome such abhominable thinges as are horrible to be named.

So that this good man coulde not refraine from speaking against such villanous corruptions: albeit that hee knewe well that his admonitions and counsell would not profite much. For if perswasions could haue taken place, the bookes of Wiclieffe & of many others like might haue sufficed.

yf perswations coulde haue taken place & bookes might haue sufficed.

The bloude of John Hus and of Hierome of of Prague did still boyle speaking boldly against all those abhominations.

Then to be briefe nothing could hinder this good man from pursuing that which he had entreprysed: but if neede required, he was readie to spende his life.

He gate hatred by his preaching, sparing none: shewing euery bodie their faults, and especially the horrible misdemeanour of the Cardinals.

Eugenius who was then Pope caused him to be shut vp in prison, where hee abode much sorrowe and euils, and after great and cruell tortures, hee was condemned, disgraded, and burned quick. That was in the yeare 1439.

In the Realme of Englande Roger Dule gentleman was hanged and strangled for mainteining the trueth anno. 1441.

Of the countrey of Ferraria Hierome Sauanarola a monke of the order of Jacobins, an excellent man in life and doctrine, with certeine of his companions was burned at Florence, at the instaunce and by the commaundent of Pope Alexander ỹ first, in the yeere 1491.

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The accusations by proces of Sauanarola bee these: that hee mainteined ỹ communion vnder both kinds in the supper: that he condemned indulgences, and vsed to accuse very sharpely the dishonest and infamous life of the Pope and Cardinals: That he denyed the primacie of the Pope: he taught that the power of the Keyes was not giuen to S. Peter alone.

Furthermore that the Pope did neither followe the life nor doctrine of Iesus Christ, forsomuch as he attributed more to his pardons, indulgences, and to his owne traditions, then hee did to the merite of Iesus Christ, and that therefore he was very Antichrist.

He affirmed also that the excommunications of the Pope were not to be feared. Lok in the boke of martyrs.

Some also doe holde opinion that hee composed certaine meditations vpon the fifty Psalme & some others.

It will scarce be possible to gather to a heape all the histories of so many doctours and martyrs of euery estate, order & condition which the Lord hath raised vp through all regions of the worlde, for to teach and preach his holy trueth: and which haue bene readie when nede required to shed their bloud rather then to accept the tyrannicall traditions and constitutions of men. And considering also that you may haue recourse to diuerse bookes of martyrs &c. I will not make any long mention of them: In the meane while I haue thought good to note certaine for to shewe a continuall order of good and faithfull doctours and martyrs, whome God hath rayled vp in time, for to crie out against ỹ horrible misdeeds of men, and against their abhominable traditions repugning against his holy will.

John

John Goose an Englishman, which in this time was vniustly condemned and burnt at the Tower hill. 1473. in the moneth of August, this wee finde recorded, that the saide John being deliuered to Robert Belisdon on of the Shrieues, to see him burnt in the after none, the Shrieue like a charitable mã, had him home to his house, and there exhorted him to denie (saith the storie) his errours. But the godly man after long exhortation hearde, desired the Shrieue to be content, for he was satisfied in his cõscience. Notwithstanding he desired the Shrieue, for Gods sake to giue him some meate, saying that hee was verie sore a hungered. Then the shrieffe commaunded him meate: whereof he toke and did eate, as he had beene towardes no daunger: and saide to such as stode about him: I eate nowe a good competent dinner: for I shall passe a little sharpe shower, ere I goe to supper. And when he had dined, he gaue thankes, and required that he might shortly be led to the place, where he should yeeld vp his spirite to God. Ex Polychron.

Iohannes de Wessalia, who florished in the yeare 1476. was complained vppon vnto Dietherus the Archbishop of Mentz, by the Thomistes, vppon certaine Articles and opinions, gathered out of his bookes, which are as followeth. That all men bee saued freely, and through mere grace by faith in Christ, free will to be nothing. Only that we should beleeue the worde of God, and not the glose of any man, or fathers. That the worde of God is to bee expounded by the collations of one place with an other, That mens traditions as fastinges, pardons, feastes, long prayers, peregrinations, and such like are to be reiected. Extreme vnction and confirmation to be reproued: confession and satisfaction to be reprehended. The primacie of the Pope also he affirmed

firmed to be nothing. Certaine other articles also were gathered out of him: by his aduersaries, but in such sort, that they may séeme to follow their owne malicious gathering, rather then any true intelligence of his minde. Ex Munstero.

Weselus Groningensis, who was in the yeare of our Lord 1480. a famous and learned man, borne in Phrisia, he was so notable and so worthie a man that of the people he was called Lux mundi, that is, the light of the world. Concerning his doctrine, first he reprehended the opinion of the Papistes, as touching repentance, which they deuided in three partes, of the which thrée partes, satisfaction and confession he did disalowe. Likewise purgatorie and supererogation of works & pardons he did disproue, both at Rome and at Paris. He speake against the Popes indulgences, by the occasion whereof diuers of the Popes Court, persuaded by him, beganne to speake more frely against the same matter, then he himselfe had done. The abuses of Masses and praying for the deade he disalowed: and likewise the supremacie of the Pope he vtterly reiected.

Item that the precepts and commandements of the Pope and prelates be no otherwise, but as the Councels & precepts of Phisitions, binding no further then they are founde to be holesome and standing with the truth of the worde of God. Item that the Pope can commaunde no man vnder payne of deadly sinne, except God commaund him: before he saith that the keyes of the Pope and the Prelates be not such, wherewith they open the kingdome of heauen, but rather shut it as the Pharisees did. Cõcerning vowes, he disputeth that such as be foolishe and impossible, ought to be broken: That the hearers ought to discerne, and iudge of the doctrine of their prelates, and not to receiue euery thing that

they say, without due examination.

141 In these latter times many errours haue bene corrected in the Church and the pure doctrine of the true seruice of God hath beene restored again by Martine Luther and by other good and true seruantes of God.

And concerning Luther who was borne of honest and renoumed parentes in the yere 1483. and he was called Martin because he was baptised on ỹ day which many do call S. Martins day.

He after that he had spent some time in studie of the ciuill lawe, went contrarie to the opinion of his parentes and friendes to a conuent of Augustins. In that monasterie he with fastings and praiers applyed himselfe to the studie of holy scriptures. And within a while after he was called to reade diuinitie in the vniuersitie of Wittenberge. Then while he was in this course. He in the yeare 1517. withstoode the bull published by Pope Leo, promising absolution from all sinnes and the kingdome of heauen, for a certaine summe of monie that they should giue.

For to handle his purpopose the better, and with the more edification, he wrote to the Archbishop of Mayence, giuing him to vnderstande what these questours ment: and complayned greatly that the people steedfastly beleeued ỹ after they had bought these pardons, they coulde not choose but be saued: as though there were no sinne (howe great soeuer it were) but the vertue of those pardons could blot out: and as though the soules tormented in the fire of purgatorie shoulde then haue bene out of paine, & should flie streight away into Paradice, as sone as the monie was put into the chest.

He declared that the commaundement of Christ was to teach the Gospell, and that the proper office

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of Bishoppes is to instruct the people, praying the Archbishop that according to his dutie hee woulde vse his authoritie in prohibiting certaine bookes ꝑ some had published in defence of the foresaide facte, and that those preachers might followe a better kinde of doctrine.

He sent also with those letters 95. propositions, the which he had not long afore published at Wittenberg for to dispute on: in which he treated largely of purgatory, of true repentance, of the office and dutie of charitie, and of indulgences and pardons: impugning the vnreasonable sermons of the bribers: and that they did all for to sèke again the pure veritie. The Archbishop aunswered nothing thereto. Also he resisted and spake against a Iacobin named Tekel who caused indulgences & pardons to be carried and soulde al abroade in that countrie.

He wrote also to Pope Leo, setting before him the follies that the bribers taught, and the extortion they vsed in vsing or rather abusing his authoritie.

Loe here the beginninges in which Luther did not meane nor regarde any chaunge of ceremonies, neither did hee then wholly reiecte indulgences but onely requested that they woulde obserue a meane.

But after that through vnderstanding of the holy scriptures he had further profited (by the grace of God) euerie day more and more, and had perceiued that the doctrine which he had begon to teache was agreing with the holy scriptures: he sustained with a valiant courage all the assaultes of the enemies, and al the hatred of the worlde: abiding as vnmoueable as a brasse wall, and caring for no danger.

He hauing had marueilous assaultes and disputations, and hauing writen many bookes and re-

ceiued commaundement and safe conduct from the Emperour Charles the fifth, he refused not to appeare before his maiestie at Wormes, and before al the princes electours, & all the estates of the Empyre, although many woulde haue diswaded him, because that his bookes had bẽn there burned afore hande: alleaging also what had happened to John Hus.

He aunswered worthely in that excellent assembly, yelding a good reason for the bookes that he had composed: he prayed and besought thẽ that if there were any man that had ought to say against the doctrine wherof he made profession, that he would not dissimule it: but that he woulde vtter & shewe forth his fault by testimonies of the holy scripture: that he woulde be no Schismatike, but woulde rather be the first that shoulde set his bookes on fire.

He shewed that the trueth is cause of troubles. And that our Lorde Jesus Christ said, that it is natural for the Gospel to moue great debates and alterations amongest such as sticke ouer much to parentes and to their kinsefolkes.

Moreouer he there warned the Emperour and all the princes to thinke grauely and with aduisemente howe they ought to deale and foresee, least in condemning the doctrine offered them through a singular benefite of God they shoulde cause a great plague to hapen vnto all Germanie.

After many aduertisementes, and being demanded whither he would mainteine his bookes or not, he aunswered by and by, that he woulde not reuoke any thing of that whiche hee had either written or taught, except he were vanquished by testimonie of the scripture.

The sentence of the Emperour was against him and so were the assembly of princes, saying, that his

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auncestours had obeyed the Church of Rome, and so woulde he, and yet in the meane while he kepte his promise made vnto Luther, so he sent him agayne safe and sounde to the place where he abode.

Luther was kept secret by certaine of the worthiest princes. He was accused that his bookes raised great troubles. He was threatened that if he stoode stiffe in his opinions he coulde not soiourne in any place of Germaine: but he feared not any of their meaninges, nor for all the hurtes and offences that they sayde might by his meanes happen: submitting himselfe to endure death rather then to forsake the worde of God so apparant.

Then he pronounced openly that he had not reproued all the councels, as some reported, but onely the councell of Constance, because that it condēned the worde of God, as appeareth in the article of John Hus, which was condemned: that is, that the Church of Jesus Christe is the communion of the predestinate. The councell of Constance condemned this article, and so by consequence condemned this article of our faith. I beléeue the holy vniuersall Church, protesting then that hee refused not to spend his life & bloud, so as he might not be brought to this necessitie for to denie the manifest worde of God: for in mainteining thereof he must rather obey God then men.

Concerning offence he answered, that is double, to wit, of charitie, and of faith: The offence of charitie consisteth in manners and in life, and is vtterly to be shunned. That of faith or of doctrine, it lieth in the worde of God, and it ought not to be feared, séeing that the trueth and will of the heauenly father in that he hath commaunded ought not to be disanulled, although the whole worlde shoulde be thereat offended. Christ in the scripture is named

a stumbling stone, which thing doth appertaine to all those that preach the gospell.

He saide that hee refused not to obey the lawes and the magistrate, like as he protested that hee had alwayes taught the people to doe, and as his bookes did witnesse howe greatly he esteemed the dignitie of lawes: but that it was otherwise of decrées and statutes ecclesiasticall.

He aunswered also that he refused not to submit his bookes to the iudgement of the Emperour or to the estates of the Empire, and to the iudgement of other men so that they woulde iudge by conduct of the worde of God, the which hee saide was best: that if they coulde not reproue him of errour, hee coulde not chaunge his opinion. For S. Paul commaundeth vs that we shall not beléeue an Angell comming from heauen, if he bring any other Doctrine.

And to be shorte, he was solicited, menaced, and assaulted on all sortes, yea euen of all other Realmes, countries and prouinces. The kinge of Englande, Henrie the eight wrot against him, and chiefly reproued his iudgement concerning indulgences and other pointes. Luther answered him. Pope Leo thundered against him a long proces, and condemned him as an heretike. To conclude, he suffered and abode with paine and trauaile the moste bitter and terrible assaults and combates that any man of his time did: saying alwayes in the ende, that he was readie rather to loose his life, then to forsake the worde of GOD, which is so manifest, whereuppon he grounded his reasons which he vttered foorth. That if any coulde shewe the contrarie, all that he shoulde finde not conformable and agréeing to the trueth, he woulde be readie to reuoke in any parte aswell of his writinges as Preachinges.

chinges.

Therfore those do falsely accuse him, that say he was led with ambition & fantastical opinion, wherby he might winne praise, and please the princes of Germaine, so as afterwarde he might chaunge also the estate politik. But is this an ambition: a presumption: is this to seeke to be in great dignitie and exalted to honour, and to liue more delicately then within a cloyster, when a man knoweth that hee must willingly go into a most dangerous were: into terrible and cruel tormentes of death, as this holy personage might well enough knowe by the people and others good and faithfull personages, who had come thereto:

Others saide that he was possessed with a serpentine madnesse that he might inuenim the world with deadly poyson: But I will not say any more to aunswere such sclaunderers and backbiters who doe gaine say them who they do manifestly perceiue haue sought the true doctrine of the word of GOD, the which they haue preached and written, & which haue had the grace of GOD for to liue and die constantly for the mainteinance thereof.

But those men think in thẽselues, being inuenimed with the serpentine poyson of the deuilish spirite, as by their fruites and workes stuffed with impietie, vilanie and infection may easilie bee knowen, and that which is contrarie to the honour of God and to the truth of his holy word, to disgorge their stincking vomit, yea all the mischief that they can deuise by any subtill meane, like as the diuell putteth into their heades so that what is it that they dare not doe.

A prayer that Luther vsed to say dayly.

Confirme in vs O God that which thou hast wrought: and finish the worke which thou hast begonne in vs to thy glorie. Amen.

I wil not recite any more of this holy personage. He departed out of this life in the yeare of our Lord 1546. hauing commended his soule into the handes of God, and was buried honourably at Wittenberge.

Hee that wil see further of his life and deeds, let him reade the booke of Martyrs: also Sleidan and Melancthon haue described his life and gestes.

Huldrike Zuinglius was borne about the yere 1427. and when hee had trauailed a long time as well in the liberall artes as in the studie of Philosophie: He imployed his studie to ỹ schole of dyuinitie, he perceiued that that was but losse of time, and that thorough worldly wisdome, God and Philosophie were brued together: so that of such prating, barbarousnes, vaine glorie, and other like thinges were risen and did grow, and no hope of sound doctrine coulde be hoped for thereby.

He abode there notwithstanding, as one that had espied the campe of his enimies, vntill the people of Glaris chose him for their minister, before that he entred orders which hee gat afterwarde, for then he had not knowledg of the trueth.

Hauing entred into the ministerie he gaue himselfe wholly to studie, especially of the holy scriptures: for he then estæmed not humaine writings but so as they might stand with the holy scriptures and for preachings.

He was purposed for to learne Valerius Mari-

mus

mus without book, because of memorable examples that be therein.

He sawe that these be thinges required of a minister, that hee hath charge to teache the flocke of Christ, that he be adorned with knowledge of manie things, and aboue all with diuine knowledge, then with the grace of speaking wel, for to expound all things fitlie, according as may serue for the vtilitie and capacitie of euery bodie.

For discharge of his dutie he was dayly expounding the olde and newe Testament, shewing the proprieties of the text, & applying them according as he sawe profitable for them of that countrie.

Hee applyed himselfe to the knowledge of languages, and learning at Saint Peter, that the holy scripture is not vnderstode by one particuler interpretation, he lifted vp his eyes on hygh, craving for the holy ghost to be his teacher, and praying dayly that he might obtaine the grace that he might be able to haue true vnderstanding by sence of the holy spirite.

Hee iudged of the Catholike Doctours as they iudged of themselues, that they must be reade with iudgment and be examined by the canonicall scriptures, as by the touchstone: that otherwise by mingling with them Philosophie and humaine reasons, they were commonly so corrupted, that there is no meane how to make them agrée with the authority of the holy scripture.

Then he put his knowledge in practise so that hee interprised the battle against the greatest wickednesse. Thereof came hatred, raylings, clamors, ambushmentes of the children of this worlde against thè holy seruant of God Zuinglius.

Hee went thence and afterwarde was sent for from Zurich to Suissa to be the Pastour, & being

placed, hee immediately after vttered forth in the chapter of the Chanons that which he had determined to teach the people: to wit, the historie of our Lorde Jesus Christ after S. Matthew, to the intent that the vertue of him, whose title ought to bee aduanced, shoulde not lye buried, to the detriment of the glorie of God, and to the saluation of soules.

He protested that he did not expounde it by humane sence, nor yet being bounde to the methode of any interpretour, but by conference and a diligent collection of the holy scriptures and by vnderstanding of the spirite: the which he hoped to obtaine by praying hartely vnto God.

Moreouer it is reported of him that hee kept a very good order in preaching, and that the simple might as well profite thereby as the best learned, so as the hearer coulde hardely goe away but being more wise and enriched with knowledg of the Lord then he had afore.

And like as hee taught the trueth openly & with great diligence, so was he hardie and earnest to reproue vices, crying against the oppressions of the powre, against idle persons, dronkards, glottons, and others liuing in pleasures and vaine delights, and superfluities.

Shortly after was sent thither from the Pope a preacher of pardons named Sampsõ Millanois, for to bribe and poll, against whom Zuinglius stode stoutly, & proued him a deceiuer & naughtie fellow.

Zuinglius was menaced, and the ill will of the enemies of the trueth inuenimed dayly more and more, that many as wel in the citie as in the countrie, in their sermons diffamed his doctrine, as being wicked and not catholike. And amongst others the Jacobins were the chiefe. Zuinglius contrariwise mainteined it conformed to the holy scripturs,

and

and went about to set it forth.

And therefore the Senate of Zurich sent about the yeare 1523. to all the ministers of the Churches within the iurisdiction to appeare at the saide cytie ỳ 29. of Januarie, for to accorde of certeine dissentions about religion: promising ỳ euery man should be heard so much and so long as should be requisite.

Also the saide Senate did friendly intreat by letters the bishoppe of Constance to come thither or els to sende some of his people.

After that a great multitude of people were gathered together at the day appointed, and also John Faber the Bishops great Vicar come, The Consull caried vp the matter, saying, that the assemblie had bene cyted because of the great dissention of doctrin that was raysed vp: to the intent that if any bodie woulde say any thing against the doctrine of Zuinglius he should willingly vtter it forth. And ye must note ỳ before this time Zuinglius had cõprehẽded his doctrine in 70. & seuen articles: & had published thẽ, to ỳ intent ỳ they might al come wel fortified to this assẽbly & disputation. The consul for cõcluding of his purpose, bad them confer & dispute together.

Then the saide Faber after that he had declared wherfore he was sent, laboured to perswade them ỳ there was no place to decide those matters: but ỳ it shuld be done in ỳ coũcel which shuld be kept there.

Zuinglius on the contrary pressed them vn, that they should make no delaye if he had any thinge to lay against him.

To whom he answered ỳ he would refute his opinions by writing.

And after much adoe on both sids, when as none wold offer to beginne the disputations, they left the assembly: and then ỳ Senat caused to be proclaymed throughout al that countrie, that forsaking mans tra-

ditions, they shoulde preach sincerely thegospell, the old and newe testament.

Then were great contentions amongst the Suisses about religion: hatred burned then euery day more & more, in such sort that the other partes sent to Zurich by ambassage giuing thē to vnderstand of their ill case.

The men of Zurich made answere shewing thē the inestimable benefits and graces that God did amongest other people bestowe vppon them.

And that seeing they had the worde of God granted them, they shoulde not feare any threatenings. They gaue commandement that throughout all the precincte of their iurisdiction all the images should be taken away and burned, which thing was done without anie tomult the 13. day of June, in the yeare 1524. Within a certaine while after those that be called Chanons made certaine partes or couenantes with the Senate, and it was consulted howe the goods & reuenewes of the chapiter should be imployed.

And about the 13. of Aprill in the yeare 1525. by the commaundement of the councell, the masse was vtterly abolished at Zurich, & through all that seignieurie: and in steed thereof the Lordes supper was instituted. Ceremonies also were chaunged to reading of the prophets, to prayer and to the preaching of the word. Whoredome and adultrie was forbidden, and iudges deputed for to know the affaires of mariage.

The priestes and monkes &c. were cast out of the dores: many laboured by sundrie meanes to put Zuinglius to death: his house was besette in the night time for to haue taken him.

He was assaulted on all sides as well by writing, as otherwise: He withstoode the opinions of the Anabap-

nabaptiſtes, ẏ which in his time began to ſpring vp.

He compoſed many bookes and commentaries vpon the holy ſcripture.

He died in the battaile that was rayſed vp becauſe of liuings betwixt the fiue ſmal coaſtes & the people of Zurich. For the cuſtome of ẏ inhabitants of Zurich is ſuch, that when they march to battaile the chiefe miniſter muſt be in the troupe. Loẏk Sleidan and Oſwald Myconius who haue written hys life and actes at large.

141 Oecolampadius of Germaine being of a conuent of Monkes of the order of S. Bridgide, and demaunding libertie for his ſtudie and faith, beſides certaine ſermons that he wrot, he publiſhed alſo a booke of confeſſion very chriſtian like, and therefore intollerable amongſt themarchants of ceremonies. For becauſe of this booke one that was a confeſſour of the Emperour brought him into greate daunger when as the eſtates of the Empire were aſſembled at Worms.

He departed out of that cloyſter and went vnto a noble & worthie man Francis de Sickingen: he began to amend againe the abuſe of the maſſe, and tranſlated certain fragments out of Chriſoſtom:

Afterward he was at Baſile, thinking to haue put in print that he had compoſed. There by the wil of the Senat & councel of the citie, notwithſtanding the clamoures of Sophiſters, he began to read Iſaie publikelie: and ſhortly after at the requeſte of the Curate of S. Martins, he toke in hand the charge of a preacher in his roume, not without great deſpyte of thoſe that mainteined the traditions of the Pope.

He preached the holy Goſpell of our Lorde Ieſus Chriſt fiue yeares without wage either of Curate or preacher. He had great knowledge in diuers languages, as the workes of Theophilactus,

Cyrillus, and Chrisostom vpon Genesis do witnes.

There happened in that time a disputation about the eucharistie, and being requested to say his opinion thereof, he did it modestly according to the iudgement of the Elders, whom he alleadged faithfully: whereupon grewe a great debate, by meane that others did not take that which he had written in such sort as he ment.

Faber Eclzius and others appointed a disputation against the Suisses to be holdē at Bade, whereas he alone sustained the cause of the trueth against the aduersaries.

He made many good commentaries vpon Esay, Jeremie, Agge, Zacharie, Malachie, Daniell, Job, Ezechiel, vpon the Epistles of S. Paul to the Romaines and to the Hebrewes, vppon the Gospell of S. John and vpon the Canonicall epistle.

He departed out of this life at the end of Nouēber in the yeare 1531. Whoso wil read more largely of his life let him read Simon Gryneus, Wolfgangus, & the booke of Martyrs.

Bucer a learned man was also in the time of Luther and Zuinglius, hee gaue also greate light throughout all Christendome, not only by pure doctrine, but also by holinesse of life. John Caluin in the preface of his comentaries vppon the Epistle of S. Paul to the Romaines, speaking of certaine good deuines of that time, and naming expressly Bucer, saith of him in these wordes.

This man besides the profounde and excellent knowledge that he had in many matters, besids the fine wit, and that he had read much, and besids many and sundrie vertues that he had, in which none at this present doth excell him, yea few comparable to him, had this prayse proper and particular, that none of his time applyed himselfe more to the inter-

pre-

pretation of the holy scriptures and that with greater diligence then he.

He was sent for from Strausbourg to reforme the Churches of Colloine. He preached to the godly being in great daunger amongest the Spaniards: at that time the Emperour came down through Rhein who by his ambassadours did earnestly intreate the Archbishop to give him libertie.

He for religion fled into England whereas hee was courteously intreated and had the charge of interpreting the holy scriptures in the vniuersitie.

Hee was diligent in writing Comentaries, and sundrie workes. And amongest other towarde his latter yeares he composed a booke of the kingdome of Jesus Christ our Sauiour, which hee gaue to the worthie kinge of Englande: shewing the way how the reformation of true Christian religion must be had, and howe a Realme and Christian common weale ought to be gouerned according to the will of God. A booke worthie to bee read of kinges, princes, and Lords.

The seauen and tweentith day of Februarie in the yeare 1551. Bucer departed this life at Cambridge, and was honourably buried, and praysed by Epitaphes of learned men. Looke Sleidan in his historie of religion and of the common weale, & in the booke of Martyrs.

145 Phillip Melancthon an excellent man in doctrine, prudence and pietie, was borne in the yere 1497. in a citie called in latine Bretta, appertayning to the Prince Palatine. He was a doctour in the Church and vniuersitie of Wittemberge.

He disputed against the aduersaries of the puritie of Gods true seruice diuers times with liuely & infallible argumēts, by which he shewed what good true foundation he had vppon the holy scriptures,

where-

whereby he confounded all the aduersaries.

He made and composed diuers bookes aswell of humanitie, as also Commentaries and common places vppon the holy scripture which be extante at this present. He liued 63. yeares and died in the yeare 1560. and was honourably buried.

Peter martyr a Florentine, a doctour and professour in diuinity, in a Church of Zurich in Suisse wrote the Cathechisme in Italian, that is, the exposition of the principall articles of Christian religion He made a treatise of the sacrament of the Eucharistie, and many Commentaries both on the Epistle of S. Paul to the Romaines and to the Corinthians, and also vppon the Iudges, and Samuel, with others.

Augustine Marlorate hauing a certaine time exercised the function of a good and faithfnl pastour in the seignieuries of Berne was at the last elected minister of the Church of Rouan, in which he faithfully discharged his duetie: and therefore was taken and hanged: he dyed constantly, yelding vp his spirite to the Lorde, in the yeare 1569.

He had a great derteritie in collecting the opinions of the Doctours aswell olde as newe vpon Esay, Genesis and the Psalmes, and on the new Testament also, whereunto he added his own, he made certaine pretie treatises, and amongst others one of sinne against holy the Ghost.

Musculus a Germaine a Doctour in the Church of Berne made diuers good and large commun places vpon the holy scripture, and also good commentaries that be founde til this present. He dyed in the said citie of Berne & was honorably buryed. 1563.

147 Amongst al others the bookes of Iohn Calvin minister of the word of God at Geneua can sufficiently testifie, with what faithfulnesse, singular

gifts

giftes & graces God had adorned him according to the necessitie of the time: And what constancie he had in mainteyning the Lords quarell.

To be short in as much as his works be yet extant and his memoriall rife, I will make of him no further discourse, referring the reader to his works that he hath written.

Nowe yée may sée by this discourse, howe God hath from the first creation of Adam and Eue had and conserued his Church, and hath thorough all ages raised some vp and giuen them knowledge of his trueth, and hath by weaklings of the worlde ouerthrowen whole garrisõs of ỹ wicked worldlings to the end that all men might know that the Lorde alone is almightie, that his light is vnquenchable, his power infinite, his mercy towards his vnspeakable, and that although he suffereth wickednesse to florish for a time, yet he wil whẽ he sæth time make his kingdome triumph ouer all: To which God, thrée persons and one eternall deitie, be all praise, honour and glorie for euer and euer, Amen.

FINIS.

X

A Table containing the dinumeration, or catalogue of the Doctours of the Church of God, of whom mention is made in the discourse following.

GOd by his sonne and spirite instructed Adam and Eue, and from time to time made him to haue vnderstanding in his church.

Adam was ordeyned a Bishop and Doctour, thorough the promise that was made of the seed of the woman. 1.

Of the sonnes of Adam were Doctours of ỹ Church Abel. 2.

Seth was substituted vnto the ministerie. 3.

Enos.

Cainam.

Malaleel.

Iared. 4.

Henoch an excellent doctour amongst the fathers, who also was transported vnto God out of this miserable life to an euerlasting life. 5

Mathusalem. 6

Lamech.

These nine before named being excellent personages were helpers vnto Adam in the Doctrine and worke of the Church, for to teach and instruct the true seruants of God. 7

After them succeeded in the gouernement of the Church Noe. 8

Sem the sonne of Noe a Doctour of the Church of God. 9

Arphaxad the sonne of Sem.

Sale.

Heber.

Phaleg.

Reu.

Sarug.

Nachor.

Thare the father of Abraham.

This is the first order of the doctors of the church of God, to wit, the order of the fathers, whose gouernance endured about the space of 2023. yeares.

The second order of the gouernours of the Church of God is of the Patriarches.

Abra-

Abraham with his posteritie bare rule and guided the Church of God, and Isaac succeeded him. 11

Iacob a bishoppe of the church of God for his time. And afterwarde did succede the twelue Patriarches, and Cahat the sonne of Leui.

Amram the sonne of Cahat and father vnto Moyses gouerned the church. 12

Moyses and Aaron great & excellent restorers of the church of God. 13

Iosue and with him was in the gouernement Ecclesiastical Eleazar the sonne of Aaron the priest.

Othoniel being dyuinely stirred vp at ỹ prayer that the people made vnto God.

And likewise gouerned in the church. 14

Debora a prophetisse and Barac had the like gouernaunce. 15

Gedeon and others that followed by order, the number of whom ye may find in the booke of ỹ Iudges.

The gouerning of the patriarches endured aboute 850. yeares. 16

The Prophets bee in the thirde order of the doctours of the Church of God, and began at Samuel. 17

Dauid a prophet and king and with him were deputed and apointed to the gouernment of the church of God the Prophets.

Nathan.

Gad and the high priests.

Sadoc, and

Abimelech. 18

Salomon the son of Dauid succeeded his father.

Semeia the prophet.

Ado the prophet.

Iadi the prophet.

Ahias the prophet.

Hanani the prophet.

Azarias the prophet.

Iohn the Prophet.

Iosue the sonne of Nun the prophet.

All these prophetes haue reproued the Kinges and people for their Idolatries and abhominable misdeeds. 19

Elie the Thesbite raysed vp by the power of God for to purge doctrine againe, & forthwith to kindle ỹ lyght thereof. 20

Elizeus substituted in the roume of Elie. 21

Isaias succeeded immediately after Elizeus, and in his time were the prophets, Amos, Micheas, Osee. 22

Ieremie gouerned the church more then 40. yeres, and in his time also were gouernours the Prophets Sophonie, Abacuc, and Abdie 23

Danyell was instructed by Ieremie & gouerned the Church in his time. 24

Ezechiel the Prophet. 25

Osee the prophet. 26

Ioel the Prophet 27

Amos the Prophet. 28

Abdias the Prophet. 29

Ionas the Prophet. 30

Micheas the Prophet. 31

Nahum the Prophet. 32

Abacuc the Prophet. 33

Sophonie the Prophet. 34

Aggee the Prophet. 35

Zacharie the Prophet. 36

Malachy was the last propher that was amongst the Iewes before the comming of our Lord Iesus Christ.

This is the thirde order of the Doctours of ỹ church of God, to wit, that of the Prophets: the gouernement of whome endured about 600. yeares. 37

The gouernours & high priests be in the fourth rable and order of the the Doctours of the Church that were after the returne from the captiuity of Babilon vntill the comming of Iesus Christ the sonne of God.

Mardocheus. 38

Iehosue or Iesus with the conductor Zorobabell. 39

Ioachim.

Esdras.

Nehemias & others that gouerned in the Church. 40

Symon and Eleazar, being brethren and the sonnes of Onias. 41

Simon the iust. 42

Matathias ỹ high Priest. 43

Iudas Machabeus being raised vp by the power of God. 44

Ionathas the brother of Iudas Machabeus succeeded him. 45

Simon the third sonne of Matathias. 46

Iohn Hircanus the great 47

Mathan the graundfather of the virgin Marie.

Ioachim who also was named Elie, father of ỹ virgin Marie, 48

Sime-

Simeon.
Anna.
Zacharie the high Prieſt. 49

This is the fourth rablement and order of the gouernaunce of the Church ſince the returne from the captiuitie euen vntil Chriſt, and this endured about 500. yeares.

The fift and laſt order of the Doctours of the Church of god, is that whiche wee beginne from Iohn Baptiſt & our Lord Ieſus Chriſt.

Iohn Baptiſt the ſonne of Zacharie the Prieſt. 50
Ieſus Chriſt the ſonne of the eternall God tooke humain fleſh vpon him of the virgin Marie, &c. 51

Now here be placed in the fift order the Apoſtles, their diſciples, the Biſhops, the paſtours, the Doctours, & miniſters, the which the ſonne of God hath raiſed vp in ſhort ſpace after vnto other ages for the conſernation and maintenance of the miniſterie of the word and of his Church.

The firſt are the Apoſtles.

Peter the Apoſtle. 52
Andrewe the brother of Peter, the Apoſtle. 53
Iames the ſonne of Alphee, the Apoſtle. 54
Iames the ſonne of Zebede, the Apoſtle. 55
Mathew the Apoſtle and Euangeliſt.
Bartholomewe the Apoſtle.
Mathias the Apoſtle.
Phillip the Apoſtle. 56
Thomas the Apoſtle. 57
Iohn the Apoſtle and Euangeliſt. 58
Paul a perſecutour conuerted vnto Ieſus Chriſt & made an Apoſtle. 59

The ſecond of the fift order be the diſciples.

Amongſt many Diſciples of the Apoſtles theſe here named haued haue ben the principall.

Barnabas who was alſo named an Apoſtle.

Epaphroditus who was in like ſort named an Apo- of the Phillippians.

Andronicus and Iunia were reputed notable amongſt the Apoſtles.

Simon which was called

Niger.
Lucius Cyreneus.
Manahem.
Iudas.
Barſabas.
Silas.
S. Luke called them doctours and prophets.
Creſcence.
Clement.
Trophimus. 60
Luke the Euangeliſt and companion of S. Paul. 61
Marke the Euangeliſt & diſciple of S. Peter. 62

The third ſort that were of this fift order be the Biſhops.

Timothie biſhop of Epheſus.
Titus biſhop of Creete.
Apollo.
Ariſtarcus.
Gayus.
Derbe.
Iaſon.
Soſipater.
Tychicus.
Secundus.
Syluanus.
Tertius.
Quartus.
Soſthenes.
Epaphras.
Ieſus the iuſt.
Demas.
Anthippus biſhop of the Coloſſians.
Eubulus.
Pudens.
Linus.
Artenas.
Zenas.
Dyoniſe Areopagita biſhop of the Athenians. 63
Annianus the firſt biſhop of Alexandrie. 64
Ignatius the Diſciple of ſainct Iohn the Euangeliſt, and ſeconde biſhop of Antioch. 65
Clement biſhop of Rome 66
Anaclete biſhoppe of Rome. 67
Quadratus diſciple of the Apoſtles biſhop of Athens. 68
Euariſtus biſhoppe of Rome. 69
Policarpe diſciple of S. Iohn the Euangeliſt, was biſhop of Smyrna. 70
Mark being come of the Gentils was elected biſhop of Ieruſalem, after the ſaccage made by Titus.
Theſe ſucceeded then afterward.
Caſſianus.
Publius.
Maximus.

Sy-

Symmache.
Caius.
Iulian the 2. Capito. 71
Melito of Asia bishop of Sardis.
Thophilus bishop of Antioch.
Apollinare.
Dyonise Bishop of Corinth.
Iustus bishop of Vienna.
Phillip bishop of Crete or Candie.
Egesippus.
Iustin the philosopher.
Modestus.
Musan. 72
Eleutherius bishoppe of Rome. 73
Ireneus scholar to Policarpus bishop of Lyons. 74
Theodotian bishop of Ephesus.
Miltiades.
Apillonius.
Serapion.
Policrates. 75
Victor bishop of Rome. 76
Tertullian of the country of Affrica, that is to say of Carthage. 77
Leonides.
Amonius.
Origene.
Tryphon.
Minutius.
Felix.
Berille.
Hyppolitus.
Alexander bishop of Capadoce.
Iules the Affricane.
Gregory bishop of Pōtus.
Dyonise bishop of the citie of Alexandrie: all these almost were the discyples of Origene. 78
Vrbane bishop of Rome. 79
Cyprian of the countrie of Affrike bishop of Carthage. Whereas is spoken of those that in his time made abiuration, denying againe the truth of the holy gospel, & what the iudgemente of God against them was, and in like sort of them in our time.
Alexander Bishop of Ierusalem.
Babile bishop of Nicomedie.
Asclepiades of Antioch.
Theophilus.
Cesarius.
Vital.
Polichronius bishop of Babilone. 80
Xistus of Athens bishop of Rome.

The Table.

Laurentius the first of the seauen Deacons of the Church of Rome. 81

Archelaus Bishop of Mesopotamia.

Anatholius. 82

Anthimius Bishop of Nicomedie.

Albine greatlye renoumed, who also receiued the the crowne of a martyr. 83

Arnobius.

Pierius.

Melitius.

Lucien.

Phigeas the Egyptian.

These here mentioned were excellent doctours of the Church of their time.

Lactantius.

Firmicane the disciple of Arnobius. 84

Eusebius Bishop of Cesaria in Palestine.

Rethithius Bishop of Authun.

Methodius.

Athanasius Bishoppe of the citie of Alexandria. 85

Eustache Bishop of Antioch.

Paphnutius of Egipt.

Maximus,

Macarius Bishop of Ierusalem.

Spiridion Bishop of Tremithe in Cyprus.

Nicholas Bishop of Mirrha in Lycia. 86

Theodorike Bishoppe of Heraclia in Thrace.

Eusebius Bishop of Emesus.

Hillarie Bishop of Poityers in the Dukedome of Aquitaine in Fraunce. 87

Liberius Bishop of Rome 88

Basile Bishoppe of Cesarea. 89

Damasus borne in Spain, Bishop of Rome, succeeded after Liberius Anthon. 90

Vulphilas Bishop of Gothes in Sarmathia. 91

Ambrose Bishop of Milaine. 92

Vigilantius Bishoppe of Barcelon in Spaine. 93

Apollinare of Laodicea Bishop of Syria. 94

Hierome the sonne of one named Eusebius of the citie of Stridon. 95

Chrisostome borne at Antioch and the disciple of Liberius.

Euagrius.

Theodolus.

Maximius, were Bishops 96

Augustine Bishop of Hippo,

po, was diuinely rayſed vp, for to confute as well the errours of the Manichees, as of the Pelagians and others. 97

Poſſidonius of the countrie of Affrike, biſhoppe of Calme.

Celeſtin biſhop of Rome.

Palades the grecian, and Patricius were in Scotlād and in Ireland, for to preach the faith.

Germaine Biſhoppe of Auxerre.

Cirillus Biſhop of Alexandrie. 98

Sedulius.

Sozomenus.

Socrates.

Theodoritus.

Caſſiodore. 99

Eucherius Biſhop of Lyons. 100

Victor Biſhop of a cytie in Numidia, which is in Affricke, called in latin Cartena.

Polichronius biſhop of Ieruſalem.

Archadius.

Probus.

Paſchaius. 101

Lætus, biſhop.

Eugenius biſhop of Carthage. 102

Proterius biſhop of Alexandrie.

Peter of Rauenna.

Gennadius an elder of the church of Marſeille.

Proſper.

Saluien.

Sidonius.

Germaine biſhop of Capua.

Vaaſt biſhop of Arras.

Fulgentius biſhop of Ruſpe in Affrike.

Autius biſhop of Vienna.

Solemus biſhop of Chartres.

Boetius a learned man.

Epiphanius Biſhop of Phania. 103

GElaſius of Affrick biſhop of Rome. 104

Hormiſda borne in Freſe land in the citie of Campania, gouerned the Church of Rome. 105

Arator.

Gregorie biſhop of Angres. 106

Leander biſhoppe of Seuille.

Serenus biſhop of Marſeillus. 107

Iſidorus the younger byſhop of Hiſpalis.

Beda an Engliſh man. 108

Theodorus Biſhoppe of Rauenna.
Leger biſhop of Authun. 109
Willebroc biſhop of Friſons. 110
Boniface Archbiſhop of Mayence.
Burcardus.
Guntarius biſhop. 111
Alcuin Beda his ſcholar.
Felix biſhop in Aquitain. 112
Anſegiſus who made 4. bookes of the decrees of Charlemaigne and of Lewis his ſonne. 113
Haymo the third Biſhop of Albaſtat, the diſciple of Alcuinus.
Rabanus.
Strabus who collected out of the writings of the fathers and of the doctours the ordinarie gloſe. 114
Bertrand a prieſt, a learned man and well inſtructed in the true godlines. 115
Vldriche biſhop of Auſpurge in Germanie, which greatly reſiſted againſt the decrees of Pope Nicholas. 116
Iohannes Scotus (not Ihon ỹ fryer) a learned man who wrote properly like as the foreſaide Bertrande did, concerning the bodie and bloud of Chriſt in the ſupper. 117
Ratherius Biſhop of Verone.
Aldeber of Bohemia Biſhop of Prague. 118
Burchardus biſhoppe of Wormes, who compyled the auncient canons. 119
Berengarius borne at Toures Archdeacon of Angers, mainteyned the opinion of the ſaide Bertrand and Iohannes Scotus. 120
Sigebert who made a chronicle.
Hugo of the Saxon nation. 121
Bernard of the countrey of Burgonia. 122
Iohn of Sareſburie Byſhop of Charters ſtoode in deffaunce againſt the wickedneſſe of the Popes and of the Cleargie. 123
Arnolde biſhop of Byxta. 124
Waldo of Lyons of whō the Waldenſes tooke their name: like as of Luther came the Lutherians. 125
Peter de vinea, Chauncelor to the Emperour Fridericke the ſecond, did write

many

many letters in the name of the Emperour, complaining therein of the vnſatiable couetouſneſſe of the Pope. 126

William de ſainct Amour a Doctour of Paris, a channon of Beauuais, in his ſermons cryed out againſt the hypocriſie of the prelates and other ſuch like matters. 128

Laurence an Engliſhman, a doctour of Paris, wrote a certaine booke againſt the monks, ỹ contents of which booke was, that men ſhould take heede of falſe prophets. 129

Peter Caſſiodorus an Italian, well inſtructed in the worde of God. 130

Dulcine of Nauarre who reproued the vices of the Churchmen. 131

Arnoldus de villa nova, who ſaide, that in the ſacrifice of the Altar the Prieſt did offer nothing vnto God 132

Wickliefe, who ſeing true diuinitie to bee corrupted with a great many of rude queſtions and humaine inuentions, was moued to remedie ſuch a diſorder. 133

Sautree a prieſt inflamed with and pure religion. 134

Iohn Hus of Bohemia. 135

Hierome of Prague a Bohemian, who was at the councel of Conſtance wheras was alſo Iohn Hus. 136

Clemangis a doctour of Paris & Archdeacon of Baion wrote touching the corrupt eſtate of the church. 137

Iohn Oldcaſtel knight of the order and one of the peeres of Englande, who taught the courtiers a better manner of ſeruing Chriſt Ieſus then they vſed 138

Grunelder of the order of prieſts.

Taylour an Engliſh man.

Radtgeber.

Drandorf.

Toraw.

All theſe were martyred for the maintenaunce of the trueth of the worde of God. 139

Wyght an Engliſhman.

Richarde Houenden an Engliſhman martyred for ỹ trueth of the goſpell. 140

Paul Crau of Bohemia.

Rhedon of the order Carmelites in the kingdome of Fraunce.

Roger Dule Gentleman. 141
Sauanarola, al these were burned for mainteining the trueth. 142
Luther necessarily rayſed vp to reforme the church.
Zuinglius minister of the church of Zurich. 143
Oecolampadius minister of Basile. 144
Bucer professour of diuinitie in England. 145
Melancthon professour of Diuinitie at Wittenberge. 146
Peter Martyr professour of diuinitie at Zurich.
Musculus at Berne.
Marlorate minister of the Church at Roan. 147
Caluin minister of the Church at Geneua. 148

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